BHARAVI'S

KIRATARJUNIYAM

CANTO XIV

With the commentary of

MALLINATHA

Analysis, Prose, Translations, Notes, Test-Questions etc , and with notes of—

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Published by
K Ray
7, Bhawani Datta Lane
Calcutta

Printed by R N Mitra
Nalanda Press
204, Vivekananda Road, Calcutta

PREFACE

This edition of Kirata XIV is intended for students preparing for the B A Examinations under the Indian Universities

The Text is followed by an analysis of both the language and the thought of the verse entitled the Prakashika. Next come the Prose order, Translations, Explanation, Tika named Ghantapatha (lit a 60-feet-wide road) by Mallinatha (a Deccan Brahman of the 14th century), Anglo-Sanskrit Notes on Grammar and other points of interest under the heading "*charcha*", in the order herein exhibited

Calcutta,
Feb, 1940

The Author

THE TITLE OF THE BOOK

The name of the book, viz, किरातार्जुनीयम् is obtained from the central theme of the poem namely Arjuna's fight with Siva in the guise of a Kirata, practically described in the 15th, 16th, 17th and the 18th cantos

किरातश्च अर्जुनश्च किरातार्जुनौ, द्वन्द्व । तौ अधिकृत्य कृत काव्यम् इति किरातार्जुन + छ (ईय) = किरातार्जुनीयम् । काव्यविशेषणत्वात् नपुंसकत्वम् । The छ does not elide here, for "लुबाख्यायिकाभ्यो बहुलम्" does not apply because this book is a Kavya and not an आख्यायिका (strictly a prose narration) Now किरातार्जुन being a द्वन्द्व compound the affix छ comes in by the rule "शिशुक्रन्द-यमसभ-द्वन्द्व-इन्द्रजननादिभ्यश्छ" in the sense of "a book on it"(तदधिकृत्य कृतो ग्रन्थ)। Compare—वाक्यपदीय, विक्रमोर्वशीय, नलदमन्तीय, राघवपाण्डवीय &c

N B—In the case of dramas [नाटक] however, poets sometimes apply the Varttika "लुबाख्यायिकाभ्यो बहुलम" [taking dramas as आख्यायिका] after द्वन्द्व compounds, witness, मालती-माधवम, मालविकाग्निमित्रम् &c Kalidasa however seems to suppose that the Varttika "लुबाख्यायिकाभ्यो—" may or may not apply in the case of dramas [taking dramas optionally as आख्यायिका] after द्वन्द्व compounds e g विक्रमोर्वशीयम [without applying the Varttika after द्वन्द्व compound and getting the छप्रत्यय in विक्रमोर्वशी], and मालविकाग्निमित्रम् [by applying the Varttika after the द्वन्द्व compound मालविकाग्निमित्र and by not getting छ प्रत्यय]। अत्र पक्षे—नाटक-विशेषणत्वात, व्यवहारत, सञ्ज्ञात्वाच्च क्लीवत्वम् इति समाधेयम। See also our notes under the title अभिज्ञानशकुन्तलम् for another version

INTRODUCTION

I The Poem

The Kiratarjuniyam, the only work known of the poet Bharavi, describes the fight of Arjuna with Lord Siva disguised as a *kirata* The story in brief is this—

While observing वनवास, Vyasa appeared before the Pandavas and advised Yudhisthira to send Arjuna to practise penance in order to acquire divine perfection in missiles , for they are to fight against the redoubtable warriors Drona, Bhisma, Karna &c, to regain their lost kingdom

Accordingly Arjuna was sent to heavenly abode and to Indra who told him to propitiate Lord Siva first for gaining his object in view

Arjuna however by his penance and by his courage and pluck won the Lord's favour (come to save him in the guise of a किरातपति from a demon boar) and learnt rare missiles from him Now followed the other gods each imparting to Arjuna the knowledge of his weapon

Having thus gained his end Arjuna returned to Yudhisthira in Dwaitavana This story of the Mahabharata is told here in 18 cantos It is substantially the same as in the Mahabharatam, The alterations are very few and quite immaterial [For further details see canto I Introduction]

II Estimate

This single work of the poet Bharavi gave him enough fame The line "कविताश्रितकालिदास-भारविकीर्त्ति" of the Aihole inscription of 634 A, D testifies to this,

But inspite of this we say that Bharavi's poetry fell far below the level of Kalidasa's as is evident from his description of Autumn in canto IV and of Himalaya in V Bharavi's language is often unattractive, laboured and artificial—this is due to his anxiety to show off his knowledge of grammar and lexicon This makes readers fight shy of this poem

But as grammarians and lexicographers formed the majority at that time, so inspite of its drawback, Kirata enjoyed celebrity The poem behind its rough exterior embodied noble thoughts and sentiments and won public appreciation "भारवेरथ गौरवम ।" Some of the fine sayings of the poet have become familiar quotations [compare "हित मनोहारि च दुर्लभ वच", "आपातरम्याविषया पर्य्यन्तपरितापिन" etc]

Mallinatha also says 'नारिकेलफलसम्मित वचो भारवे", behind its tough and rough cover it has poetic sentiment, outburst of feeling and diction etc, specially in cantos I, XI, XVIII etc In fact Bharavi s sublime diction is like that of John Milton in English literature or Michæl Madhusudana Datta in Bengali Literature

III The Poet

(a) *His age*—(i) The author of our Kiratarjuniya is an old and reputed poet So he is freely quoted in early standard

works The earliest quotation that we have been able to trace, is in the Kasikavritti of Jayaditya (or Vamana-jayaditya) Commenting on the rule 'प्रकाशनस्थेयाख्ययोश्च'' (Panini 1 3 23) Jayaditya gives the example "सशया कर्णादिषु तिष्ठते य" which is the second line of canto III 14 Now Prof Max Muller on the testimony of the Chinese traveller I tsing who visited India in 673 A D infers that the Kasika can not be given a later date than 660 A D But long long before this Vritti of Jayaditya, Kirata had evidently became an authoritative work worth quoting And thus we can with some amount of certainty place Kirata not later than 460 A D

(ii) Again the mention of Bharavi's name in the Aihole inscription of 634 A D (mentioned before) places him before that date

The mean of the above two calculations i e 497 A D may be a probable date of our poet Bharavi , (see also our introduction in Kirata I for further details)

(b) *Country*—(i) In canto XVIII (sl 5) occurs—

"भ्रशरया इव सह्यमहीभृत पृथु नि मानुनि सिन्धु महोर्मय " i e Arjuna's buffeting on Siva's chest proved as futile as the butting of the sea against the Sahya Hills This shows that the poet had such frequent experiences near Sahya Hills on the west coast So his birth-place was somewhere in the west coast

(ii) Again Bharavi's lines 'शिथिलवसुमगाधे मग्नमापतपयोधौ" (canto I sl 47), "भानुमान् उपपयोधि ललम्बे" (IX 2) also "सामि

मज्जति रवौ न विरेजे" (IX 5) etc speak of the sun sinking into the seas, and going behind a hill (अस्ताचल) This seems probable with a native of the west coast of India who can every day see the sun going down the waters of the Arabian sea From such references in his book we propose to say that Bharavi lived somewhere in the west coast of India

(c) *Religion*—(i) There are numerous passages in Kirata extolling Siva References to Vishnu are rare Again Arjuna's prayer to Siva towards the close of canto XVIII is so feelingly expressed that it looks like the poet's own language to his desired divinity Thus the poet seems to be a staunch Saiva

(ii) A comparison with Magha's Sisupalavadham furnishes a striking confirmation of the above Magha came several centuries after Bharavi He was a devout Vaishnava, perhaps a neighbour of Bharavi and as learned as he in Sanskrit lore In his Sisupala, Magha has embodied every thing that attracts people to the Kirata with the only difference that he replaces Siva by Vishnu The display of grammatical and lexicographical knowledge and variety of metres and figure of speech are in the same proportion , the topics discussed are the same and in the same order , even the hobby of having the name Lakshmi uttered in the last verse of each canto is not too trivial to let alone Such of Bharavi's thoughts and ideas as are worth anything have all been adopted Even the characters of Kirata have their counterparts in the Sisupala ;

Vyasa makes room for Narada, Bhisma gives way to Balarama, Yudhisthira to Uddhava and so on

Such wholesale appropriation had some purpose, namely perhaps to replace Kirata by adopting all its characteristics and it is due to sectarian antipathy,—the Vaishnavas wanted a similar work as that of the Kirata of the saivas This sectarian antipathy is very keen even now-a-days The Bengali poet Dasarathi Ray has put it very humorously in his—"Feud between Saktas and Vaishnavas", how each of these two sects would prefer its own tank, market-place and so forth

Thus we conclude that Bharavi was a true Saiva and Magha was a Vaishnava

(d) *Popularity*—Kirata during its time and later also was exercising a great influence on all the reading public Literates in India were forced to read it and admire it And Vaishanvas also had to do so for want of a similar book in their line Remembering the feud it is natural that Vaishnavas should smart under this humiliation and sigh for a poem written along Vaishnava lines that would make them independent of Kirata At last Magha comes to their rescue with his Sisupala The book at once was received by them with acclamation, and as Vaishnavas overwhelmingly outnumbers the Saivas in Bengal at least, practically this Sisupala surpasses the Kirata here This explains the propriety of the saying—

तावद्भा भारवेर्भाति यावन्माघस्य नोदय ।
उदिते तु पुनर्माघे भारवेर्भा रवेरिव ॥

Thus the great and sweeping popularity of Kirata was ousted by the publication of Magha's Sisupala Since then Kirata is only generally being appreciated as a good poem and no special preference was given to it

IV The Context here

(*With outlines of prior cantos*)

In canto I we have seen that while leading their lives incognito in the Dwaitavana, Yudhisthira sent a forester spy to know all about Duryodhana's new government and the attitude of the subjects under him The spy returned and stated what he saw under the benign rule of the new ruler Duryodhana Thus delivering the required message the forester spy retired and then Draupadi in an appealing speech exhorted Yudhisthira to take back their lost kingdom without observing the contract made with Duryodhana Bhima charmed with Draupadi's speech also appealed to his elder brother not to bide time Yudhisthira however pacified him with solacing words—(canto II) At this juncture Vyasa came and advised Yudhisthira to send Arjuna to Indrakila mountain (in Himalayan regions) to seek Indra's pleasure by penance, for without divine grace victory over the Kurus was not possible Accordingly Arjuna inspired with Vyasa's

inspiration in yoga, retired to the said mountain (canto III), and continued severe penance—penance that withstood all external temptations and charms of divine beauties even—and easily pacified Indra (canto IV—X) Indra highly pleased with Arjuna's penance appeared before him and by conversation and reconversation found Arjuna the fit person to receive the divine weapons and being quite delighted with him advised him first to please Siva by penance Indra then disappeared (canto XI) Accordingly in canto XII we see Arjuna's unprecedented penance for winning Siva's favour All sages in the Himalayan regions approached Siva to know of this person that was carrying on such unbearable penance Siva spoke that he is नरनारायण, come here for penance to win over his enemies , and then the Lord approached towards Arjuna in the garb of a Kiratapati (किरातपति) । For a demon (मूकदानव) was going to attack him in the form of a boar As the boar advanced towards Arjuna Lord Siva followed him (or—it) (canto XII)

In canto XIII we see that as the demon boar faced Arjuna in an inimical attitude, he was compelled to strike it with an arrow that pierced its body , by that time Siva in the guise of a किरातपति also hit the boar with an arrow from behind, to save his devotee, Arjuna This arrow went deep into the earth after piercing the boar The boar died and Arjuna went to it to take up his arrow therefrom A Kirata then put in appearance before Arjuna immediately when he was

bent on to take up his arrow from the body of the boar As already said only one arrow was on the body of the boar—another going deep into the earth after piercing the animal's frame Thus both claimed the arrow as his own The Kirata put Arjuna to shame by saying that as a sage he should be an upholder of virtue, thus he should not take away other's arrow, nor should he vainly try to prove that the boar is killed by him, for it was killed by the किरातपति। Hence rather he should make friendship with their lord (Kirata-pati) his benefactor and a powerful ally For then having gained such a strong ally he will be able to fulfill all his desires

[N B —This Kirata was Siva's (Kiratapati's) messenger come in that guise Siva being pleased with Arjuna's penance, devised this plan to save him and further to test his powers and valour Compare 'निरते विडम्बितकिरातनृपतिवपुषा रिपौ मया मृगयाविवादमयमाचरिष्यति"—XII 39]

VI Substance with Analysis of canto XIV

Kirata's haughty speech (in canto XIII) did not upset Arjuna's fortitude (sl 1) and he replied thus after praising his weighty, expressive speech (sl 2—6) —"you have put things very appropriately no doubt, but you ought to have advised your king not to adopt this belligerent attitude towards me , your master's arrow is perhaps fallen somewhere in the mountain and you should not transgress limits of decorum by

claiming this as your own I have अक्षयतूण with me, and I have thus no desire for your master's arrow, you say me a good one then why again you allege all these against me False allegations against a सुजन will only reveal a bad motive of the speaker Again the killer of animals in a forest is the real owner thereof, and for vow I cannot but kill the boar to safeguard me Further there is no proof as to who killed the boar first Also note that I am with arms on, so question of pity on me cannot arise A high-minded one like me cannot be a suitor to anyone, quarrel with such an one will but lead to one's downfall He is a Kirata-leader, he is not the fit person to become my friend and an ally—for I am a Khsatriya Friendship or fight both are improper with a low-caste person, so I forgive and overlook his harsh allegations, but if he (your master) forcefully takes the arm then he will suffer the consequences thereof" (sl 25) The Kirata then goes off and a huge Kirata-army marches towards Arjuna from all quarters there (sl 26—34) At this Arjuna turns furious and takes up an arrow ready to fight the attackers With the boar in front he shone like Siva with the sacrificing animal before him or he appeared like the पुराणपुरुष incarnate (sl —25—41) But then the united attack of the Ganas with arms etc, was made futile by Arjuna with his series of arrows Arjuna's attack was thus too much for the Ganas—they then thinned down and got scattered fearing destruction Now the Gana-army

being fiercely pressed by Arjuna was on the flight and victory seemed to be hovering over Arjuna, so terrible he became now (sl 42—65)

[N B —Mark the speech of Arjuna here said in reply of Kirata's speech or allegation described in canto XIII by slokas 37—71 there]

किरातार्जुनीयम्

चतुर्दशः सर्गः

1 *Kirata's haughty speech did not upset Arjuna's fortitude*

ततः किरातस्य वचोभिरुद्धतैः
पराहतः शैल इवार्णवाम्बुभिः ।
जहौ न धैर्यं कुपितोऽपि पाण्डवः
सुदुर्ग्रहान्तःकरणा हि साधवः ॥ १ ॥

Prakashika—कुपित अपि पाण्डव धैर्यं न जहौ [Though Arjuna was angry, still he did not give up his patience and tranquillity of mind] What made Arjuna angry ?—ततः किरातस्य उद्धतैः वचोभिः पराहतः (पाण्डवः) [When Kirata had finished his speach (as seen in canto 13), his haughty speech struck Arjuna to the quick, he was enraged , but even then he did not lose his calmness] This is unusual—अर्णवाम्बुभिः पराहतः शैल इव (स्थितः पाण्डवः) [Yes , but Arjuna was as firm as a mountain As a mountain remains unperturbed even when struck by sea-waves, so Arjuna remained calm though attacked by the speech of the Kirata] This is then indeed creditable for Arjuna—साधवः सुदुर्ग्रहान्तःकरणाः (भवन्ति) हि [Arjuna by his तपस्या was self-restrained now i e, he is now a sage

(मुनि or साधु), and as such his inner self was really invulnerable So external matters like Kirata's haughty speech could not disturb his mentality in the least Thus he calmly bore this]

Prose—तत किरातस्य उद्धतै वचोभि पराहत (आक्रान्त) (अतएव) कुपित अपि पाण्डव (अर्जुन), अर्णवाम्बुभि पराहत (अभिहत) शैल इव, धैर्य न जहौ । साधव सुदुर्ग्रहान्त करणा (अप्रकम्प्यचित्ता) (भवन्ति) हि ।

Beng—তাব পব কিবাতেব সেই সগর্ব্ব (উদ্ধত) উক্তি দ্বাবা আক্রান্ত অর্জ্জুন, সাগবসলিলদ্বারা অভিহত পর্ব্বতেব ন্যায (স্থিব) থাকিযা, নিজধৈর্য্য ত্যাগ কবিলেন না –(অর্থাৎ কিবাতেব উদ্ধত কথায অর্জ্জুনেব ধৈর্য্যচ্যুতি ঘটে নাই) । বাস্তবিকই সজ্জনেবা অপ্রকম্প্যচিত্ত হইয়া থাকেন ।

Eng—Then being attacked, like a mountain by sea-waves, by the hanghty (defiant) words of the Kirata, Arjuna though angry did not lose his fortitude The good ones indeed are of invulnerable mentality

Expl—See Prakashika

Mallinatha—तत इति । 'तत' किरातवाक्यानन्तरम उद्धतै' प्रगल्भै 'किरातस्य वचोभि अर्णवाम्बुभि शैल इव, पराहत' अभिहत, अतएव 'कुपितोपि पाण्डव' अर्जुन 'धैर्य' निर्विकारचित्तत्व 'न जहौ' न तत्याज । उत्पन्नमपि कोप स्तम्भयामास इत्यर्थ (1)। तथाहि—'साधव' सज्जना 'सुदुर्ग्रह' सुष्ठु दुरासदम अप्रकम्प्यम् 'अन्त करण' येषा ते 'सदुर्ग्रहान्त करणा हि'। अर्थान्तर-न्यास (२) ॥ १ ॥

Notes on Mallinath

1 The sense is, he checked the anger that rose (in his mind) 2 The figure of speech is अर्थान्तरन्यास here

CHARCHA

1 तत —तद्+ङसि (५मी)+तसि स्वार्थे =तत Then An अव्यय। That is, after the Kirata had made or finished his speech descibed in Canto XIII Construe तत =तत परम्। गम्यमान-परशब्दयोगे ५मी। अव्ययत्वात् विभक्तिलोप।

2 वचोभि —वचस् is speech or word तै। करणे or अनुक्त कर्त्तरि ३या। The वचस् was उद्धत i e, defying all along so it made Arjuna angry (पराहत तत कुपित)।

3 पराहत —परा+हन+क्त कर्मणि। being struck Qual पाण्डव and शैल। Contrue—अर्णवाम्बुभि पराहत शैल इव, उद्धतै वचोभि पराहत अर्जुन।

4 अर्णवाम्बुभि —अर्णांसि जलानि सन्ति अस्मिन् इति अर्णस्+व (मत्वर्थे) =अर्णव (with elision of स् of अर्णस् by "अर्णसो लोपश्च")=a sea अर्णवस्य अम्बूनि, तै। करणे or अनुक्त कर्त्तरि ३या।

5 जहौ—हा (त्यागे)+लिट अ। Nom पाण्डव। जहाति, जहातु, जह्यात, अजहात &c॥ पाण्डो तदाख्यस्य राज्ञ अपत्य पुमान् इति पाण्डु+अण्=पाण्डव son of Pandu i e, Arjuna (here)

N B—The form पाण्डवेय (with ढक् अपत्यार्थे) is also correct in the sense of king Pandu's sons Thus Mahabharata has "शूरान् पाञ्चालान् पाण्डवेयांश्च युक्तान्" etc This is because पाण्डु may also be included in the शुभ्रादि list (see the rule "शुभ्रादिभ्यश्च") Thus vrittikara says "चकार अनुक्तसमुच्चयार्थं आकृतिगणतामस्य बोधयति। गाङ्गेय पाण्डवेय इत्येवमादि सिद्ध भवति"।

6 सुदुर्ग्रहान्तःकरणा —दुस्+ग्रह+खल् कर्मणि=दुर्ग्रहम hardly to be captured or disturbed सु अतिशयेन दुर्ग्रहम्=सुदुर्ग्रहम् highly

undisturbable i e, invulnerable प्रादितत—। तादृशम अन्त करण (मन) येषाम, बहु—। Qual साधव । The साधु or सज्जन are of invulnerable mentality i e, even at the cause of विकार they remain undisturbed, compare "विकारहेतौ सति न विक्रियन्ते येषा चेतासि तएव धीरा ' । So Arjuna did not lose his fortitude even at the cause of haughty words of a Kirata—he was a धीर—a सज्जन। This is evidently due to his self-restraint Comp—"प्रभवतिन तदा परो विजेतु भवति जितेन्द्रियता यदात्मरचा"—X, and "निसर्गाच्च जितेन्द्रियतया" तया"—XI 1

7 हि—An अव्यय having the sense of अवधारण (certainty) here. It may also be taken in the sense of हेतु or cause Thus हि (यत) साधव सुदुर्ग्रहान्त करणा भवन्ति। Amara says—"हि हेताववधारणे" ।

8 Voice—पराहतेन अजुनेन शैलेन इव न जहे साधुभि दुर्ग्रहान्त करणै-भूयते ।

2 Arjuna's reply

सलेशमुल्लिङ्गितशात्रवेङ्गित.
क्रती गिरां विस्तरतत्त्वसंग्रहे।
अयं प्रमाणीकृतकालसाधन:
प्रशान्तसरम्भ इवाददे वच: ॥ २ ॥

Prak—अय (पाण्डव) प्रशान्तसरम्भ इव वच आददे [Now Arjuna, with his ire checked, made this following speech] But was the speech a timely one ?—प्रमाणीकृतकालसाधन (अयम) [Yes, it was made at an opportune moment Indeed, Arjuna knew that proper time should be availed of for success, so he took

-this timely opportunity to say the right thing befitting his kshatriya spirit and position] But first tell me will he be able to put his case properly ?—गिरा विस्तरतत्त्वसंग्रहे कृती (अयम्) [Yes, Arjuua was a pastmaster in detailing or briefing of matters, as necessity demands In other words, suiting circumstances on hand, he can put things elaborately or briefly , such Arjuna availed himself of this opportunty to speak out] But before making his pointed and timely speech was he aware of the motive of Kirata's speech ?—सलेशम् उल्लिङ्गितशात्रवेङ्गित (अयम्) [Yes , Arjuna first ofall rightly and minutely understood or realised the motive of his enemy the Kirata, and then spoke out thus].

Prose —गिरा विस्तरतत्त्वसंग्रहे कृती अयं (पाण्डव) सलेशम (सम्पूर्णं यथा तथा) उल्लिङ्गितशात्रवेङ्गित (ज्ञातशत्रभिप्राय सन्) (तत) प्रमाणीकृतकालसाधन (अङ्गीकृतयोग्यसमय , अवसरोचित विवक्षु इत्यर्थ , सन्) प्रशान्तसंरम्भ इव वच आददे ।

Beng —বাক্যের বিস্তর ও সংক্ষেপবিষয়ে দক্ষ অর্জ্জুন শত্রুর (কিরাতের) অভিপ্রায় সম্পূর্ণভাবে অবগত হইয়া, সময়োচিত বলিবার জন্য রাগ সামলাইয়াই যেন এই কথাগুলি বলিলেন ।

Eng —Expert in the elaboration or briefing of speeches, Arjuna (first of all) made himself conversant with the enemy's motive and then availing himself of this proper opportunity, made this (following) speech, by checking his anger

Expl —See Prak and Eng

Malli—सलेशमिति। सह लेशैः 'सलेशम्' सकलं यथा तथा 'उन्निगितशात्रवेङ्गितः'—उन्निगितम् उद्भूतलिङ्गं कृतम्, लिङ्गैः तद्वाक्यभङ्गिभिरेव सम्यगवगतम् इत्यर्थः। शत्रुरेव 'शात्रवः' [स्वार्थे अण् प्रत्ययः] तस्य 'इङ्गितम्' अभिप्रायः तदुन्निगितं येन सः। 'गिरा' वाचा सम्बन्धिनि 'विस्तरतत्त्वसंग्रहे' विस्तरे, 'तत्त्वसंग्रहे' अर्थसंक्षेपे (च) [वैभाषिको द्वन्द्वैकवद्भावः] 'कृती' कुशलः 'प्रमाणीकृतकालसाधनः' 'प्रमाणीकृतं प्रधानीकृतं काल एव साधनं येन सः, अवसरोचितं विवक्षुः इत्यर्थः।' 'अयं' पाण्डवं 'प्रशान्तसंरम्भः' सङ्क्षोभरहितः इव 'वचः आददे' उवाच इत्यर्थः ॥ २ ॥

Charcha

1 सलेशम्—लेश is विन्दु (drop or minute parts), तेन सह वर्त्तमानम्, तत यथा तथा—सलेशम् along with minute parts, बहुव्रीहि by the rule "तेन सहेति तुल्ययोगे" to denote equal participition in a क्रिया, सहलेशम् is also correct by the rule "वोपसर्जनस्य"। Adv qual उन्निगित in उन्निगितशात्रवेङ्गित। He knew by signs etc, all the minute matters even of his enemy

2 उन्निगित etc—उद् + लिङ्ग + क्त कर्मणि = उन्निगितम् inferred or known by signs, i e external movements etc Thus Malli says "लिङ्गैः तद्वाक्यभङ्गिभिः एव सम्यगवगतम्"। इङ्गितम् is अभिप्राय (motive) here शत्रोः इदम् इति शत्रु + अण् (by the rule "तस्येदम्" i e, in the sense of "it is his") = शात्रवम् regarding enemy शात्रवम् इङ्गितम्, कर्मधा—। उन्निगितम् (ऊहितम्) शात्रवेङ्गितं (शत्रवभिप्रायः) येन स, बहु—। Qual or Pred to अयम् ॥ Malli howover says शत्रुरेव इति शात्रव with स्वार्थे (प्रज्ञादि) अण्—that expl also suits us here But an adjectival exposition is to be preferred in such cases for an easy understanding

3 कृती—कृ + क्त नपुंसके भावे = कृतम् work कृतम् अस्यास्य इति कृत

+इनि (मत्वर्थे)=कृती expert Qual अयम्। Mallı ın Kırata II 9, so also Madhava, Vardnamana, Bhattıkara (ın Bhattı III 52) attach इनि ın the कर्तृवाच्य by the rule "इष्टादिभ्यश्च" (e g कृतमनेन इति कृती)। This expl ıs thus authoritatıve and correct But the इष्टादि lists of both Kasıka and Sıddhanta-Kaumudı ınclude निराकृत, उपाकृत etc, but not कृत। This seems to show that (strictly speakıng) कृत ıs not of the इष्टादि list Hence we have gıven the alternatıve exposıtıon as above and we prefer this explanatıon ın cases lıke "न खल्वनिर्जित्य रघु कृती भवान्" Raghu III, "मधुकर त्व खलुकृती"—Sak I कृता श्रुती वृद्धमतेषु धीमान्'—Bhattı III 52 etc Indeed Padmanabha expressly excludes कृत from the इष्टादि list, a slightly dıfferent explanatıon may also be suggested—कृ+क्त कर्मणि=कृतम a work done (कर्म), कृतमस्य अस्ति इति कृत+ इनि प्रश सायाम्=कृती successful

4 विस्तर etc—वि+स्तृ+अप् भावे=विस्तर expansıon, elaboratıon By the rule "प्रथने वावशब्दे"—we shall have घञ् after वि+स्तृ ın all cases of extentıon (प्रथन) except that to words, when ıt takes अप् as usual (by the rule "ऋदोरप")। Thus विस्तारो नद्या, विस्तरो वाक्यस्य। Amara also has "विस्तारो विग्रहो व्यास स च शब्दस्य विस्तर"। Here we have reference to वाक्य (गिराम विस्तरतत्त्वस ग्रहे), so we have अप्, compare also "सविस्तर वाक्यमिद सुनन्दा"—Rag VI 70 तत्त्व ıs स्वरूप ı e, essence or सार (स क्षेप)। सम+ग्रह+अप्=स ग्रह collecting or gatherıng, then ıt means 'makıng"—धातूनामनेकार्थत्वात। विस्तरश्च तत्त्वञ्च, विस्तरतत्त्वे, इतरेतरद्वन्द्व। तयो स ग्रहः makıng of elaboratıon or substance, ६ तत। तस्मिन। विषयाधिकरणे ७मी—by takıng कृती as इनिप्रत्ययान्त after the भावप्रत्ययान्त word कृत।

If however क्रती is derived as क्रतमनेन इति क्रती with इनि in the कर्तृवाच्य and taking क्रत as of the इष्टादि list, then the कर्म [as तत्त्वसंग्रह here] takes अधि ७मी by the varttika 'क्तस्येन्विषयस्य कर्मण्युपसंख्यानम् i e, when a क्तान्त word takes इनि, the कर्म will take ७मी ॥ Malli here construes—विस्तरश्च तत्त्वसंग्रहश्च (अर्थसंक्षेपश्च), समाहारद्वन्द्व । he takes संग्रह as संक्षेप। By वैभाषिक द्वन्द्वैकवद्भाव he seems to refer to the maxim "सर्वो द्वन्द्वो विभाषैकवद्भवतीति वाच्यम" । The rule विप्रतिषिद्धं चानधिकरणवाचि &c, seems to have no application here, for तत्त्वसंग्रह or अर्थसंक्षेप may be a द्रव्यपदार्थ। Or following Malli we may also say विस्तरसहित तत्त्वसंग्रह, शाकपार्थिवादिवत् समास । तस्मिन् । Malli's exposition is more natural, for तत्त्वसंग्रह or briefing of an elaborate one, is usually said as संग्रह, comp "विस्तरेणोपदिष्टानामर्थानां सूत्रभाष्ययो । निबन्धोय समासेन संग्रहं तं विदुर्बुधा" ।

5 प्रमाणीकृत etc—साध्यते अनेन इति साधि + ल्युट करणे = साधनम् instrument, means, काल एव साधनम्, कर्मधा । Or कालरूपं साधनम्, शाकपार्थिवादितत् । Proper time is one of the best means of success compare "अतिपातितकालसाधना अक्षमा भवन्त नयसिद्धेरपनेष्यति" इति । अप्रमाणम् प्रमाणं क्रतम् इति प्रमाण + च्वि (अभूततद्भावे) + कृ + क्त कर्मणि = प्रमाणीकृत, adopted or espoused as best (प्रमाणीकृत), प्रमाणीकृत कालसाधन येन, बहु—। One who had adopted as best the proper opportunity Qual अजम । Malli here says प्रमाणीकृत प्रधानीकृतम् i e, made as principal or best or feremost , in this sense of अङ्गीकृत comp "दाता मे भूभृतां नाथ प्रमाणीक्रियताम"—Kumar VI or usually it simply means अङ्गीकृत। Indeed Malli himself

explains प्रमाणीकृतम as अङ्गीकृतम् in sl 11 infra, under "यदि प्रमाणीकृतमार्य्यचेष्टितम्" ।

6 प्रशान्त &c—सम रभ+घञ्=संरम्भ anger (क्रोध)। प्र+शम +णिच्+क्त=प्रशान्त or प्रशमित checked, controlled प्रशान्त संरम्भ येन, बहु। Same case with अयम। He spoke like one having his ire controlled

7 आददे—आङ्+दा+लिट ए=आददे said [ददाति दत्ते, अदात अदित, दास्यति-ते]। Arjuna said for Kirata's good and indirectly for his own advantage So the आत्मनेपद here comes by "आङो दोनास्यविहरणे"—The root दा preceded by आङ् takes आत्मनेपद when not meaning opening of the mouth Nom अयम्। The obj is वच ।

8 Voice—उन्निंगितेङ्गितेन कृतिना— साधनेन अनेन प्रशान्तसंरम्भेण इव आददे ।

9 Remark—Mallinath here gives ths prose order as—सन्निशम् उन्निंगितशात्रवेङ्गित गिरा विस्तरतत्वम ग्रहे कृती प्रमाणीकृतकालसाधन अयम वच आददे। But we have slightly altered the order, for first of all one to be a good speaker must be an adept in elatoration or briefing of it, (विस्तरतत्वम ग्रहे कृती) according to necessity, he being such will first of all assimilate the arguments of his opposite party (उन्निंगितशात्रवेङ्गित), then lastly the speech to be successfully done must be in an opportune moment (प्रमाणीकृतकालसाधन), or construe thus—सन्निशम उन्निंगितशात्रवेङ्गित (सन्) गिरा विस्तरतत्वम ग्रहे कृती अय प्रमाणीकृतकालसाधन (च सन्) प्रशान्तसंरम्भ इव वच आददे। Both of our expositions seems more logical than Malli's

3　*A Meritorious one's speech is weighty and elegant.*

विविक्तवर्णाभरणा सुखश्रुतिः
प्रसादयन्ती हृदयान्यपि द्विषाम् ।
प्रवर्तते नाकृतपुण्यकर्मणाम्
प्रसन्नगम्भीरपदा सरस्वती ॥ ३ ॥

Prak—अकृतपुण्यकर्मणाम प्रसन्नगम्भीरपदा सरस्वती न प्रवर्तते [सरस्वती is both a speech and a beautiful lady and the Goddess of speech (वाग्देवी) , thus as an elegant and weigty speech can not come out of one who has not done meritorious deeds, so holy goddess Saraswati or a beautiful lady does not proceed or approach to one who is not a सुकृतिन्] This is what should be, then good results follow—द्विषामपि हृदयानि प्रसादयन्ती (सरस्वती) [Such elegant सरस्वती i e, speech or स्त्रीरत्न or वाग्देवी captivates the minds of one's enemies even] This is possible if the enemy grasps the meaning or significance of the speech—विविक्तवर्णाभरणा (अत) सुखश्रुति सरस्वती [Such elegant speech has simple words with the letters clearly uttered, and so pleases the hearers by impressing its (weighty) meaning to them, just as a pure, bright and sweet voiced beatiful lady or goddess Saraswati does In other words, a meritorious one's clearly-uttered speech of simple unambiguous words pleases all including an enemy even, just as a pure, sweet-voiced decorated lady or goddess Saraswati comes to a virtuous one and captivates one and all]

Prose—विविक्तवर्णाभरणा सुखश्रुति (ततश्च) द्विषाम् अपि हृदयानि प्रसादयन्ती प्रसन्नगम्भीरपदा सरस्वती (वाक्, स्त्रीरत्न वाग्देवी च) अक्रतपुण्य-कर्मणाम (सम्बन्धे) न प्रवर्त्तते।

Beng—যেমন পবিত্রা ধীরচরণা শুদ্ধবর্ণাভরণা মধুরবাদিনী স্ত্রীরত্ন বা দেবী সরস্বতী শত্রুদেরও মন জয় করিয়া পুণ্যজনের নিকটই আবির্ভূতা হন, তেমন সুকৃতিদেরই, সুখবোধ্য অথচ গুর্বর্থপ্রতিপাদক, স্ফুটোচ্চারিত অক্ষরযুক্ত, সুখশ্রাব্য বাক্য শত্রুদেরও হৃদয় প্রশান্ত করিয়া প্রসৃত হয়।

Eng—A meritorious one's elegant weighty clearly-uttered cesily comprehensible speech comes out mollifying the minds of the enemy even, so a holy but pure-coloured sweet-voiced decorated lady (स्त्रीरत्न) or Goddess Saraswati appears before a virtuous one, captivating his enemies even

Expl—The meritorious alone can make an elegant weighty speech having its letters and simple words clearly uttered and its meaning easily comprehensible to all, such a speech of an intelligent pure one captivates not only his friends but his enemies too This is just like pure, grave, decorated and sweet-voiced स्त्रीरत्न or goddess Saraswati appearing before a virtuous one and thus winning over his enemies too See Prak also

Malli—सान्त्वपूर्वकमिवाह, विविक्तेति। 'विविक्तवर्णाभरणा' विविक्ता संयोगादिना अश्लिष्टा स्फुटोच्चारिता वर्णा अक्षराणि एव आभरणानि यस्या सा। अन्यत्र (सरस्वतीपक्षे ?) तु—विविक्तानि शुद्धानि, वर्ण रूपम आभरणानि च यस्या सा ["वर्णो द्विजादौ शुक्लादौ स्तुतौ वर्ण तु वाक्षरे" इत्युभयत्रापि अमर (? इति

अमर)]। 'सुखा श्रुति' श्रवण यस्या सा 'सुखश्रुति' श्राव्या इत्यर्थ । अन्यत्र— श्रूयत इति श्रुति वाक्, सा सुखा यस्या सा, मञ्जुभाषिणीत्यर्थ । 'द्विषामपि हृदयानि प्रसादयन्ती' किं पुन सुहृदामितिभाव । 'प्रसन्नगम्भीरपदा' प्रसन्नानि वाचकानि गम्भीराणि अर्थगुरूणि च पदानि सुपतिङन्तरूपाणि—यस्या सा । अन्यत्र तु—प्रसन्ना विमला गम्भीरपदा असमचरणा 'सरस्वती' वाक्, स्त्रीरत्न च । [तथा चोक्तम्— "सरस्वती सरिद्भेदे गोवाग्देवतयोरपि । स्त्रीरत्ने च "इति] 'अकृतपुण्यकर्मणा' न कृत पुण्यकर्म यै तेषा नप्रवर्त्तते' न प्रसरति, किन्तु सुकृतिनामेव । भवद्वाणी च एवविधेति धन्य भवान् इति भाव । [अत्र काचित नायिका वाग्देवता च प्रतीयते । तत्रादौ समासोक्तिरलङ्कार, विशेषणमात्रसाम्येन अप्रस्तुतप्रतीते । अतएव न श्लेष (1)॥ ३ ॥

Notes on Malli

1 Here by सरस्वती a beautiful lady (स्त्रीरत्न) or Goddess Saraswati is also implied And thus (अप्रस्तुतविषय) is due to the adjective epithets only used here, so the figure is समासोक्ति and not श्लेष।

Charcha

1 विविक्त etc—This epithet qualifies सरस्वती meaning speech or beautiful lady or Goddess Saraswati Thus Malli says 'अत्र काचित् नायिका वाग्देवताच प्रतीयते"। वाक्पक्षे—विविक्त is clearly uttered वर्ण is letter आभरण is ornament वर्णा (अक्षराणि) एव आभरणानि वर्णाभरणानि letters forming decorations कर्मधा—। विविक्ता (स्फुटोच्चारिता) वर्णाभरणानि यस्या, बहु—। Qual सरस्वती i e, वाक्। Such speech is understood in letters and words by all स्त्रीरत्न, or वाग्देवी पक्षे—वर्ण is colour आभरण is decoration (अलङ्कार)। विविक्त is pure वर्ण च आभरणानि च इति वर्णाभरणानि, द्वन्द्व। विविक्तानि वर्णाभरणानि यस्या बहु। A white and decorated

beauty is a thing of joy to all So also white and bright Goddess Saraswati

2 सुखश्रुति —This epithet also applies to सरस्वती referring to वाक् and स्त्रीरत्नादि। वाक्पक्ष—सुखा श्रुति (श्रवण) अर्थादिश्रवणञ्च यस्या, बहु—। The words become pleasing (appealing) and understood in meaning as well स्त्रीरत्नादिपक्षे—श्रुति is वाक्। सुखा श्रुति (वाक्) यस्या सा, बहु—, good-speeched Such a beauty and Goddess Saraswati cannot but charm all

3 प्रसादयन्ती—Qual सरस्वती meaing both वाक् and स्त्रीरत्न (or वाग्देवी)। प्र+सद्+णिच्+शतृ+ङीप् स्त्रियाम। The speech where all words are clearly pronounced, becomes intelligible, pleasing, appealing and so mollifying to all So a decorated sweet voiced beauty or सरस्वतीदेवी charms all—(द्विषाम अपि हृदयानि किमुत सुहृदाम)।

4 प्रवर्त्तते—प्र+वृत (भ्वादि)+लटते। Comes out or appears before Nom सरस्वती।

5 अकृतपुण्य &c —पुण्य कर्म, कर्मधा। कृत पुण्यकर्म येन, कृतपुण्य-कर्मा बहु— न तथा। नञ तत। तेषाम। शेषे षष्ठी। The meritorious alone can make such a speech, so the indirect praise is that you a Kirata having made such a speech is धन्य indeed (—"भवद्वाणी च एव विधा अत धन्यो भवान्")। Similarly the virtuous one can gain a beauty or Goddess Saraswati Indeed poets describe a person lucky if he possesses a beauty in love

6 प्रसन्न etc—This also qualifies सरस्वती meaning वाक् and स्त्रीरत्नादि। प्रसन्न means "of clear meaning' (यस्य अर्थ परिस्फुट), गम्भीर means 'अर्थगाम्भीर्ययुक्त" (of weighty meaning), प्रसन्न गम्भीर च

पद यस्या, वह—। नायिकापक्षे—प्रसन्न is विमल (clear), गम्भीर is grave and measured Such steps are natural with a beauty and a Goddess Thus poets describe beauties as गजेन्द्र-गामिनी etc

7 Voice— वर्णाभरणया सुखश्रुत्या प्रसादयन्त्या पदया सरस्वत्या न प्रहृत्यते।

4 Similarly intelligent ones only can express themselves

भवन्ति ते सभ्यतमा विपश्चिता
मनोगतं वाचि निवेशयन्ति ये।
नयन्ति तेष्वप्युपपन्ननैपुणा
गभीरमर्थं कतिचित् प्रकाशताम् ॥ ४ ॥

Prak —ते विपश्चिता (मध्ये) सभ्यतमा [They are the foremost or expert among the learned] Who are so ?—ये वाचि मनोगत निवेशयन्ति [I mean those are most expert who can express mental ideas in words] And what then ?—तेषु अपि उपपन्ननैपुणा कतिचित एव (पण्डिता) गभीरमर्थं प्रकाशता नयन्ति [And of such ones too, a few expert only bring out deep significance in the speech First of all the expert ones only can express themselves ' moreover a few of these experts only can bring out deep significance in this speech]

Prose —ये वाचि मनोगत (भाव) निवेशयन्ति ते विपश्चिता (मध्ये) सभ्यतमा (निपुणतमा) भवन्ति। तेषु (वक्तृषु) अपि उपपन्ननैपुणा, कतिचित् एव विपश्चित गभीरमर्थं प्रकाशता (स्फुटता) नयन्ति।

Beng —যারা বাক্যে মনের ভাব সংক্রমিত করিতে পারে অর্থাৎ বাক্য দ্বারা মনের ভাব যথাযথ ব্যক্ত করিতে পারে, তারাই পণ্ডিতের মধ্যে নিপুণতম। আবার এইরূপ বক্তার মধ্যে কুশলতাযুক্ত কেহ কেহ গূঢ়ার্থও প্রকাশ করিতে পারে।

Eng —Adepts among the learned are those that can express theii mental idea in words And among such speakers, a few only endowed with dexterity (oi intellect), can promulgate very deep imports (in their speeches)

Expl —First of all a meritorious one only can make a clear significant speech (sl 3), then the experts only can really express themselves in words, finally of such speakers a few only (while expressing themselves) can bring out deep significance (in speeches)—["लोके तावत दुर्लभा एव वक्तार तत्रापि निगूढार्थप्रकाशका ' —Mallinatha]

Malli —'ते' पुरुषा 'विपश्चिता' विदुषाम् ['विद्वान् विपश्चिद्दोषज्ञ " इत्यमर] मध्ये 'सभ्यतमा ' सभाया साधुतमा, निपुणतमा (इत्यर्थ) ["साधु समर्थी निपुणश्च" इति काशिकायाम] 'भवन्ति, ये मनोगत ' मनसा गृहीतमर्थं 'वाचि निवेशयन्ति' वाचा उद्गिरन्तीत्यर्थ । 'तेषु' वक्तृषु अपि 'उपपन्ननैपुणा सम्भावितकौशला 'कतिचित' एव 'गभीर ' निगूढम् 'अर्थ , प्रकाशता' स्फुटता 'नयन्ति' । [लोके तावत ज्ञातार एव दुर्लभा, तत्रापि वक्तार, तत्रापि निगूढार्थप्रकाशका (See Expl)] । त्वयि सर्वमस्ति इतिस्तुति । वनेचरवाक्यरहस्य ज्ञातमिति स्वयमपि तादृश एव इति हृदयम (1) ॥ ४ ॥

Notes on Malli.

1 The praise implied heie is—everything of these exist in you, and the internal significance is that—I having understood the secret of Kirata's speech am such too.

Charcha

1 भवन्ति—भू+लटअन्ति। Nom ते।

2 सभ्यतमा—सभायां साधव इति सभा+य= सभ्या those expert in an assembly Here य (and not यत) comes by the rule "सभाया य"। अतिशयेन सभ्या इति सभ्य+तमप् (अतिशायने)=सभ्यतमा most expert Pred to ते।

3 विपश्चिताम्—विपश्चित is विद्वान्। तेषाम। निर्द्धारे षष्ठी by 'यतश्च निर्द्धारणम"।

4 मनोगतम—मन गतम, २ तत—by the rule "द्वितीया श्रितातीत-गतात्यस्तप्राप्तापन्नै", obj of निवेशयन्ति।

5. निवेशयन्ति—नि+विश+णिच्+लट अन्ति। Nom ये।

6 नयन्ति—नी+लट अन्ति। Nom कतिचित।

7 तेषु—निर्द्धारे ७मी। Both ६ष्ठी and ७मी are correct in निर्द्धार by the rule "यतश्च निर्द्धारणम"।

8 उपपन्न etc—निपुणस्य भाव इति निपुण+(युवादित्वात) अण=नैपुणम dexterity नैपुण्य is also correct for निपुण is also included in the ब्राह्मणादि list, which directs भावे ष्यञ् by the rule"गुणवचनब्राह्मणादिभ्य कर्मणि च"। उपपन्न नैपुण यषाम, वहु—। Qual कतिचित। The base कति (किम्+सङ्ख्यापरिमाणे डति) is always plural And the form in 1st and 2nd singular is कति and the rest like मुनि plural। The अव्यय word चित here adds indefiniteness to कति।

9 गभीरम—गम+इरन् (उणादि)=गभीरम and गम्भीरम् (निपातनात)। Qual अर्थम। The root नी being द्विकर्मक, its प्रधान कर्म is अर्थम and अप्रधान कर्म is प्रकाशताम।

10 Voice—तै सभ्यतमै भूयते यै निवेश्यते नैपुणै कतिभिश्चित गभीर' अर्थ, नीयते ।

[N B—The root नी being of ण्यादि class has its प्रधानकर्म voiced by "ण्यादे प्रधाने"। For the list of ण्यादि and दुहादि (द्विकर्मक) roots compare the Karika "दुह्याच्पच्दण्डरुधिप्रच्छिचिब्रूशासि जिमन्थमुषाम् कर्मयुक स्यादकथित तथास्यात नीहृकृष्वहाम्"। And note that दुहादि roots have अप्रधान कर्म voiced by "दुहादेरप्रधाने"] ।

11 Parallel—compare—"अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभ" in Ramayana

12 Remark—The figure here is अप्रस्तुतप्रशंसा for a particular matter is hinted at by the general matter—on—hand

5 The same speech cannot be equally attractive to all

स्तुवन्ति गुर्वीमभिधेयसम्पदं
विशुद्धिमुक्तेरपरे विपश्चितः।
इति स्थितायां प्रतिपूरुषं रुचौ
सुदुर्लभाः सर्वमनोरमा गिरः ॥ ५ ॥

Prak—Easy

Prose—(अपिच) केचित विपश्चित गुर्वीमभिधेयसम्पदम (अर्थसम्पत्ति) स्तुवन्ति, अपरे उक्ते (शब्दस्य) विशुद्धिम् (स्तुवन्ति)। इति (एव) प्रतिपूरुष रुचौ स्थितायाम् (सत्या) सर्वमनोरमा गिर सुदुर्लभा (भवन्ति)।

Beng—কেহ বা আবার মহতী অর্থসম্পত্তির প্রশংসা করেন, আবার কোনও পণ্ডিত শব্দের বিশুদ্ধির (অর্থদ্যোতনসামর্থ্যের) প্রশংসা করেন। এইভাবে প্রতিপুরুষের রুচির ভিন্নতা থাকায় সকলের মনোরম বাক্য নিতান্তই বিরল।

Eng —(Again) some praise gravity of meaning or ideas in a speech, other learned ones belaud appropriateness of words Thus taste being distinct with each person, it is rare to find out a speech pleasing to all

Expl —A good speech may either contain graveness of meanings or ideas , or it contains appropriate words carrying the particular sense very clearly , but in spite of this difference some like the former, others the latter, for taste, style etc differ with each person (cp "भिन्नरुचिर्हि जन "—Raghu and "विचित्ररूपा खलु चित्तवृत्तय "—Bharavi) , under the circumstances it is very difficult to find out a lecture pleasing to one and all

Malli —स्तुवन्तीति । किञ्च 'केचित गुर्वीम्' महतीम 'अभिधेयसम्पदम' अर्थसम्पत्ति 'स्तुवन्ति' । 'अपरे विपश्चित उक्ते ' शब्दस्य 'विशुद्धि' सामर्थ्य 'स्तुवन्ति' । 'इति प्रतिपूरुष रुचो' प्रीतौ 'स्थितायां' व्यवस्थितायां 'सर्वमनोरमा ' सर्वेषा शब्दार्थरुचीना पु सा मनोरमा 'गिर सुदुर्लभा ' । त्वद्गिरस्तु सर्वमनोरमा उक्तसर्वगुणसम्पत्त्या इति भाव ॥ ५ ॥

Charcha

1 स्तुवन्ति—स्तु + लटअन्ति । Praise Nom केचित in 1st clause understood, and (अपरे) विपश्चित in the second स्तोति स्तवीति, स्तुत स्तुवन्ति etc

2 अभिधेय etc—सम + पद + क्विप् भावे = सम्पत wealth अभि + धा + यत कर्मणि = अभिधेय i. e, direct or apparent meaning अभिधेयस्य सम्पत्, ६ तत— । ताम् । obj of स्तुवन्ति । Some विपश्चित praise nobleness of direct meaning or idea in a speech.

3 उक्ति —It here means शब्द, for शब्द is the main means of saying शेषे इष्टी। उक्ति विशुद्धि is purity of words i e, appropriateness of word to carry out the desired sense

4 इति—An अव्यय meaning either (1) अनेन प्रकारेण, or (II) such—it is then adj qual रुची। Prefer 1st construction It is in that case an adverb

5 प्रतिपूरुषम—Both पूरुष or पुरुष meaning person are correct पूरुष पूरुष प्रति इति प्रतिपूरुषम, वीप्सायाम् अव्ययीभाव। Adv qual स्थितायाम।

6 स्थितायाम—स्था + क्त + कर्त्तरि स्त्रियाम् = स्थिता i e, fixed Pred to रुची (which has भावे ७मी by "यस्य च भावेन भावलक्षणम")।

7 सर्वमनोरमा —रमयतीति रम gladdener (कर्त्तरि पचाद्यच)। मनस रमा, इतत। सर्वेषाम मनोरमा। Qual गिर।

8 सुदुर्लभा —दु दुःखेन लभ्यन्ते इति दुर् + लभ + खल् कर्मणि = दुर्लभा hardly available सु अतिशयेन दुर्लभा, प्रादितत। qual गिर। Note that लभ will take नुम when anyother उपसर्ग than mere सु or दुर् precedes, thus दुर्लभ or सुदुर्लभ but सुप्रलम्भ। This is due to the rule "न सुदुर्भ्या केवलाभ्याम"। And खल् in such cases comes by 'ईषद् दुस् सुषु कृच्छ्राकृच्छ्रार्थेषु खल्"।

9 Voice—कैश्चित गुर्वी सम्पत स्तूयते विशुद्धि वा। रमाभि गीर्भि सुदुर्लभाभि भूयते।

10 Remark—The next sloka will say that you are वाग्मिश्रेष्ट, for your speech has both अर्थसम्पत and शब्दशुद्धि (cp "विविक्तवर्णाभरणा सुखश्रुति प्रसन्नगम्भीरपदा सरस्वती"—sl 3) and not one only Thus Malli also says "त्वद्गिरस्तु सर्वमनोरमा उक्तसर्वगुणसम्पत्त्या"।

11 N B —Our Poet emphasises this idea in canto I also, e g "हित मनोहारि च दुर्लभ वच"।

6 Your speech places you on the head or top of speakers

समस्य सम्पादयता गुणैरिमा
त्वया समारोपितभार भारतीम्।
प्रगल्भमात्मा धुरि धुर्य्य वाग्मिनां
वनेचरेणापि सताधिरोपितः ॥ ६ ॥

Prak —हे धुर्य्य, (तत) हे समारोपितभार, त्वया आत्मा वाग्मिना धुरि समारोपित [Ho fulfiller of master's duty, Ho entrusted one you have placed yourself at the haed of speakers] But what surprises you in this ?—वनेचरेणापि सता (त्वया) [I am all the more surprised because being a forester you have placed yourself at the head of all speakers] This is surely due to your learning and merit—इमा भारतीं प्रगल्भ सम्पादयता त्वया [And rightly indeed you have freely and intelligently composed this speech That is, the speech is natural with you This makes you the best of speakers] Are you making an exaggeration of my speech ?—गुणै समस्य (संयोज्य) सम्पादयता (त्वया) [No I am speaking the truth only You have really made this speech by attributing the merits of clearness, non-ambiguity and elegance etc therein Hence indeed you are the foremost of speakers]

Prose —हे धुर्य्य, (तत) हे समारोपितभार, गुणै समस्य (संयोज्य) इमा भारती (वाच) प्रगल्भ (निर्भीक, प्रतिभान्वित वा यथातथा) सम्पादयता

(रचयता) त्वया वनेचरेणापि सता आत्मा वाग्मिना धुरि (अग्रे) अधिरोपित (स्थापित)।

Beng —তুমি কার্য্যনির্ব্বাহক তাই স্বামী তোমাব উপব সন্ধ্যাদি কার্য্যভাব দিযাছেন। হে তাদৃশ, তুমি বাস্তবিকই বিবিক্তবর্ণত্বাদি গুণদ্বাবা যোজিত কবিযা নির্ভীকভাবে (বা প্রতিভাসহকাবে) এই বাক্য বচনা কবিয়া, কিবাত হইযাও নিজেকে বক্তৃগণেব শ্রেষ্ঠ স্থানে স্থাপিত কবিযাছ।

Eng —Ho the doer of work ! Ho the master's entrusted deputy you though a Kirata, having boldly or intelligently composed this speech with the merits of clearness, elegance etc, have placed yourself at the head of all speakers

Expl —See prak

Malli —समस्येति। धुर वहतीति धुर्य्य, ततसम्बोधने 'हे धुर्य्य' हे कार्य्य-निर्वाहक ["धुरो यड्ढकौ" इति यत् प्रत्यय], अतएव 'समारोपितभार' स्वामिना निहितकार्य्यभार [तदाह मनु —"दूने सन्धिविपर्य्ययौ" इति] 'इभा' शान्तता-विनयशोगिमानमभिव्यादिका (see XIII sl 37) 'भारती' वाच 'गुणै' विविक्त-वर्णत्वादिभि 'समस्य' सयोज्य 'प्रगल्भ' निर्भीक यथा तथा 'सम्पादयता' रचयता, व्याहरता इत्यर्थ। 'त्वया वनेचरेणापि' इत्यर्थ सता [अपिशब्द विरोधद्योत-नार्थम् (1)] आत्मा' स्वय (? स्वात्मा) 'वाग्मिना' वाचो युक्तिपटूनाम ["वाचो युक्तिपटुवाग्मी" इत्यमर। "वाचोग्मिनि" इति मत्वर्थीयो ग्मिनिप्रत्यय] 'धुरि' अग्रे 'अधिरोपित' स्थापित इत्यर्थ ["रुह पोन्यतरस्याम्" इतिपकार ॥ अत्र मनु — "वपुष्मान् वीतभीर्वाग्मी दूतो राज्ञ प्रशस्यते" इति (२)] ॥ ६ ॥

Notes on Malli

1 Here the word अपि is used to suggest a contrary sense (i e, वनेचर cannot make such a meritorious speech)

2 Now Manu says that a king's or master's messenger should be of good physique, bold and a good orator

Charcha

1 समस्य—सम + अस (क्षेपे दिवादि) + ल्यप = समस्य having placed or attributed Thus Malli says "समस्य संयोज्य" ।

2 सम्पादयता—सम + पद + णिच + शतृ । making or uttering, qual त्वया । Its obj is भारतीम ।

3 गुणैः—Refers to the qualities of विविक्तवर्णत्व, सुखश्रुतित्व etc as said in sl 3 करणैः इत्यादि ।

4 समारोपितभार—सम + आ + रुह + णिच् + क्त कर्मणि = समारोपित placed, entrusted (by the master) समारोपित भार यस्मिन्, en whom a work is entrusted, बहु— । सम्बोधन or case of address You are entrusted by your master to conciliate or fight this matter And you have rightly tackled and proceeded in the matter This is because you are a धुर्य ॥ धुर् is burden धुरं वहतीति धुर् + यत (तद्धित) = धुर्य one who will bear a burden i e, a doer तत-सम्बुद्धि । See Malli also for the rule and explanation here

5 प्रगल्भम—Adv qual सम्पादयता । Malli renders it as निर्भीकम, for a दूत is to be bold and do everything boldly with an eye to master's successful work, we may also render it as प्रतिभान्वितम, you have made the speech full of merits and intelligently as well Comp —इति प्रगल्भं मृगाधिराजस्य वचो निशम्य— Raghu Amara also says 'प्रगल्भ प्रतिभान्विते" । So प्रगल्भम can be taken here bothways

6 धुरि—धुर is feminine It here means अग्र top तस्याम । अधिकरणे ७मी ।

7 वाग्मिनाम—वाच् speech वाच् + ग्मिनि मत्वर्थे = वाग्मी eloquent, तेषाम। निर्द्धारे षष्ठी by the rule "यतश्च निर्द्धारणम"। Haradatta (also भाषावृत्ति) objects to the spelling of it with one ग only He says the च of वाच् becomes क and then ग, then again there is ग of ग्मिनि yielding a double ग, thus वाग्ग्मी। Nagesha replies saying that ग of ग्मिनि is added because otherwise the affix becomes मिनि and the from becoms वाङ्मिन्। I suspect this is an interpolation The ग being added does it drop? or does it not? If it is dropped, the rule "लशक्वतद्धिते" is violated, besides the form is वाङ्मिन् as above If not dropped we have double ग as stated by Haradatta (and also in भाषावृत्ति)। The fact is, the spelling with one ग is justified by the भाष्य itself which has "यो हि सम्यग् वहु भाषते वाग्मी इत्येव स भवति" and "इह हि दोष स्यात वाग्मीति" P VII 1 72—with only one ग in वाग्मी। Hence भाष्यकारप्रयोगवचनात एक एवात्रगकार। तथा च माघ—"वागजाल वाग्मिनो वृथा"।

8 वनेचरेण---वने चरतीति वनेचर a forest ranger, Kirata, वने + चर + ट कर्त्तरि = वनेचर। चर taking ट in the कर्त्तृवाच्य by the rule "चरेष्ट"। The विभक्ति in वने is retained by "तत्पुरुषे कृतिवहुलम्"—The विभक्ति in a तत्पुरुष is optionally (irregularly) retained when a कृतप्रत्ययान्त word follows तेन। Pred to त्वया। For the force of अपि here see notes on Malli

9 सता—अस + शतृ = सत being, तेन। Pred to त्वया।

10 अधिरोपित—अधि + रुह + णिच् + क्त कर्मणि = अधिरोपित or अधिरोहित in णिच्, by the rule "रुह पोऽन्यतरस्याम्"। अनुक्तकर्त्ता is त्वया। And उक्तकर्म is आत्मा here

11 Voice—सम्पादयन् वनेचर सन् त्वम आत्मान अधिरोपितवान्।

7 *You have thus put your thing appropriately*

प्रयुज्य सामाचरितं विलोभन
भय विभेदाय धिय. प्रदर्शितम् ।
तथाभियुक्तञ्च शिलीमुखार्थिना
यथेतरन्न्याय्यमिवावभासते ॥ ७ ॥

Prak —त्वया साम प्रयुज्य विलोभनम आचरितम् [You have very dexterously shown me a tempting offer (विलोभनम्) of contrac ting friendship with your master and in this you have moved on conciliatory measures] Then you ought to avail yourself of this tempting offer of mine—(तथा) धिय विभेदाय भय प्रदर्शितम [Moreover you have, to bewilder my wit and to make me submit, shown the consequences of antagonism with your master, the Kiratapati] What do you then think of this attempt of mine—शिलीमुखार्थिना त्वया तथा अभियुक्त यथा इतरत न्याय्यमिव अवभासते [And wishing to take the arrow back as your master's own you have so finely alleged (in XIII sl 58) that the truth (न्याय्यम) seems to be otherwise (इतरत)। In other words, from your fine lecture it appears that the arrow is your master's, though really it is my own]

Prose —साम (सान्त्वम्) प्रयुज्य त्वया विलोभनम् (मित्रलाभरूपम्) आचरितम (सम्पादितम्), धिय विभेदाय (व्यामोहनाय) भय (वलप्रयोगे विपत) प्रदर्शितम, शिलीमुखार्थिना त्वया (च) तथा अभियुक्तम (कथित) यथा इतरत (असत्य वस्तु) न्याय्यमिव (सत्यमिव) अवभासते (प्रतीयते)।

Beng —তুমি (or—আপনি) সান্ত্ববাক্য প্রযোগ কবিযা মিত্রলাভেব প্রলোভন দেখাইযাছ, বুদ্ধিকে অভিভূত কবিবাব জন্য কলহেব বিপৎ দেখাইযাছ, (or—দেখাইযাছেন) এবং বাণগ্রহণেচ্ছু হইযা এমন সুন্দব ভাবে বলিযাছ যে অসত্য ও সত্য বলিযা প্রতীযমান হইতেছে।

Eng —You have shown tempting merits (of friendship) by applying conciliatory words, have pointed out the dire consequences (of quarrelling) to benumb my wit, and being desirous of the arrow you have so finely alleged (everything) that untruth (i e, that the arrow is your master s) appers as truth

Expl —See Prak and Eng

Malli —वाग्मितामेवाह—प्रयुज्येति। "शान्तता विनययोगि" (XIII, 37) इत्यादिना साम' सान्त्वम् ["साम सान्त्वमुभे सामे" इत्यमर] 'प्रयुज्य' नियुज्य 'विलोभन' ['मित्रमिष्टम्—" (XIII 51) इत्यादिना] 'आचरित' सम्पादितम्। तथा 'धिय' बुद्ध 'विभेदाय' व्यामोहनार्थम, ["शक्तिरर्थपतिषु—" (XIII 61) इत्यादिना] 'भय प्रदर्शितम'। किञ्च 'शिलीमुखार्थिना' न तु न्यायार्थिना इति भाव। त्वया इति शेष ["नाभियोक्तुम—" (XIII sl 58) इत्यादिना] तथा 'अभियुक्तम' कथित 'यथा इतरत' न्यायात अन्यत, अन्याय्यमित्यर्थ। 'न्याय्य' न्यायात अनपेतम् 'इव अवभासते'॥ [इति उपमा। अनेन वाग्मिनाम् अग्र्योऽसि इति भाव (1)] ॥ ७ ॥

Notes on Malli

1 The figure (in the last clause) is उपमा (simile) The sense is—By this is said that you are the foremost of orators

Charcha

1 प्रयुज्य—प्र + युज + ल्यप्। Having applied Its obj is साम The base is सामन् meaning "peace or conciliation"

2 आचरितम—आ + चर + क्त कर्मणि। Is done Nom त्वया। And उक्तकर्म here is विलोभनम। The विलोभन was to take किरातपति as his friend and the advantages he is to gain thereby

3 विभेदाय—वि + भिद + घञ् भावे = विभेद over-powering, benumbing तस्मै। तुमर्थे ४र्थी by the rule "तुमर्थाच्च भाववचनात्"। Thus धिय विभेत्तुम gives धिय विभेदाय। धिय taking कृदयोगे कर्मणि षष्ठी, or with a different construction—धिय विभेदाय = धिय विभेद कर्त्तुम। In this case विभेद takes कर्मणि ४र्थी by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिन"—i e, when a तुमुन्नन्त word is suppressed its कर्म takes ४र्थी।

4 प्रदर्शितम—प्र + दृश + णिच + क्त कर्मणि। Is shown Nom त्वया। The भय was the consequences of कलह with the किरातपति।

5 तथा—तद् + थाल् (प्रकारवचने) = तथा। Similarly यथा। An अव्यय meaning तेन प्रकारेण। Its correlation is यथा। "यत्तदो नित्य-सम्बन्ध"।

6 अभियुक्तम—अभि + युज + क्त कर्मणि। Is alleged Nom त्वया॥ शिलीमुख is बाण। तम् अथयते इति शिलीमुख + अथ + णिनि कर्त्तरि साधुकारिणि = शिलीमुखार्थी। तेन। Qual त्वया। This is the reason why the किरात alleged in that way

7 इतरत—That is the other i e, other than न्याय। The असत्य fact here is—that the बाण is Kiratpati's The base इतर is like सर्व। It is neuter here

8 न्याय्यम्—नि+इ+घञ्, or—नि+अय+घञ=न्याय। न्याय is justice तस्मात अनपेतम इति न्याय+अनपेतार्थे यत (तद्धित)=न्याय्यम truth

9 अवभासते—अव+भास+लटते। Appears Nom इतरत।

10 Voice—त्वं आचरितवान् प्रदर्शितवान् तथा अभियुक्तवान् इतरेण न्याय्य न इव अवभास्यते ।

3 But you ought to have advised (your master) to deviate form this unsalutary course

विरोधि सिद्धेरिति कर्त्तुमुद्यत
स वारितः किं भवता न भूपतिः ?
हिते नियोज्यः खलु भूतिमिच्छता
सहार्थनाशेन नृपोऽनुजीविना ॥ ८ ॥

Prak —Easy

Prose —सिद्धेः विरोधि (सिद्धिविघातकम) इति (इद) कर्त्तुमुद्यत स भूपति (तवप्रभु किरातपति) त्वया किं न वारित (प्रतिषिद्ध)। भूतिम् इच्छता सहाय नाशेन (समानसुखदुःखेन) अनुजीविना (भृत्येन इत्यर्थ) नृप हिते नियोज्य खलु।

Beng —ফললাভের হানিকর এই প্রকার কর্ম করিতে ইচ্ছুক সেই কিরাতপতিকে তুমি (or আপনি) কেন বারণ করিলে (or করিলেন) না? প্রভুর মঙ্গলপ্রার্থনাকারী সুখদুঃখেরসমানভাগী ভৃত্য কর্তৃক (প্রভু) রাজা, হিতবিষয়েই নিয়োজিত হওয়া বিধেয়।

Eng —Why did you not prohibit that king (your master) who was about to do this deed detrimental to success And a king should indeed be prompted to a salutary matter by his

dependants (sarvants)who wish his good and who shares his fortunes and reverses in common (with his master)

Expl —Easy, see Eng

Malli —तत किम् ? अत्र आह, विरोधीति—किन्तु 'सिद्धे' फलस्य 'विरोधि' विघातकम 'इति' इदम, अस्मदाक्रान्दनरूप कर्म 'कर्त्त मुद्यत स भूपति' महीपति 'भवता' धुर्य्येण इति भाव , 'किं न वारित' निवर्त्तित ? निवारणे हेतुमाह— 'भूतिमिच्छता' इह अमुत्र च श्रेयोर्थिना, सहचरितौ अर्थनाशौ स्वाथानर्थौ यस्य तेन सहाय नाशेन' समसुखदु खेन इत्यर्थ । 'अनुजीविना' भृत्येन 'नृप' स्वामी 'हिते नियोज्य' नियम्य 'खलु'। अन्यथा स्वामिद्रोहपातकी श्रेयसो भ्रष्ट स्यात इति भाव (1) ॥ ८ ॥

Notes on Malli

1 The sense is—otherwise he will fall off from the good path being a sinner in the matter of running counter to his master's cause

Charcha

1 विरोधि—वि + रुध + घञ् भावे = विरोध opposition स अस्ति यस्य तत विरोध + इनि (मत्वर्थे) = विरोधिन् opposite Qual इति here or—वि + रुध + णिनि कर्त्तरि ताच्छील्ये or साधुकारिणि = विरोधि going against Qual इति । Consture सिद्धे विरोधि इति (इद कर्म) i e, this act running counter to success i e, detrimental to फलसिद्धि ।

2 इति—An अव्यय meaning "this" i e, this work Compare "इदम् अस्मदाक्रान्द नरूप कर्म"—Malli Obj of कर्त्तुम (कृ + तुमुन्)।

3 उद्यत —उद् + यम + क्त कर्त्तरि = उद्यत striving Qual (स) भूपति. ।

4 वारित —वृ + णिच् + क्त कर्मणि। Was not desisted (from) Its अनुक्त कर्त्ता is भवता and it agrees with उक्तकर्म—भूपति ।

5 किम्—An अव्यय implying interrogation (प्रश्न) here

5a हिते—धा + क्त नपुंसकभावे = हितम् good तस्मिन्। विषयाधिकरणे ७मी ।

6 नियोज्य —नि + युज + णिच् + यत कर्मणि = नियोज्य is to be applied to Its उक्त कर्म is नृप, and अनुक्त कर्त्ता is अनुजीविना here The अनुक्त कर्त्ता "अनुजीविना" here may also take षष्ठी by the rule "कृत्यानां कर्त्तरि वा'। In this sense of योजि, compare "वाक् प्रयोज्या धर्ममिच्छता"—Manu II 159 Also note that नियोज्य भृत्य (derived as नियोक्तुं शक्य i e, नि + युज + ण्यत कर्मणि) is got by the rule "प्रयोज्यनियोज्यौ शक्यार्थे"। Compare "सिध्यन्ति कर्मसु महत्स्वपि यन्नियोज्याः"—Sak VII, and our notes there

7 खलु—An अव्यय implying नियम or निश्चय or अवधारण here i e it has the sense of एव here, as in 'प्रवृत्तिसाराः खलु मादृशां गिरः" Canto I For its other senses, compare "खलु इति निषेधवाक्यालङ्कारजिज्ञासानुनयनियमहेतुविषादेषु"—ganaratna

8 इच्छता—इष + शतृ = इच्छत wishing, तेन। Qual अनुजीविना। Compare "जयमिच्छति मनसि"—XIII 2

9 सहार्थनाशेन—अर्थ is here success नाश is loss अर्थश्च नाशश्च द्वन्द्व। अर्थनाशाभ्यां सह वर्त्तते य इति सहार्थनाशः, तुल्ययोगे बहुव्रीहि by "तेन सहेति तुल्ययोगे"। सार्थनाश is also correct by the rule "वोपसर्जनस्य"। तेन। Qual अनुजीविना। That is an अनुजीविन् who remains in or participates (with his master) both in success and loss, or—सह is सदृश। सह (सदृशौ) अर्थनाशौ यस्य, बहु—। तेन। That is a

servant whose cause (of success or loss) is equal with his master Such an अनुजीविन् should lead his नृप to a salutary measure and desist him from an unsalutary or detrimental cause

10 Voice—उद्यत त भूपति भवान् कथ नवारितवान् इच्छन् सहार्थ-नाश अनुजीवी नृप हिते नियोजयेत ।

9 Look for your arrow in this mountain and don't transgress limits

ध्रुव प्रणाश' प्रहितस्य पत्रिण
शिलोच्चये तस्य विमार्गणं नय· ।
न युक्तमत्रार्यजनातिलङ्घनं
दिशत्यपाय हि सतामतिक्रम' ॥ ९ ॥

Prak —Easy

Prose —प्रहितस्य (प्रेरितस्य) पत्रिण प्रणाश ध्रुव (निश्चित भवेत), (अत) शिलोच्चये तस्य विमार्गणम (अन्वेषण) नय (युक्ता रीति), (तत्रस्य) अत्र (विषये) आर्यजनातिलङ्घन (सज्जनाभिभव) न युक्तम् । हि (यस्मात) सताम् अतिक्रम अपायम (अनर्थं) दिशति (ददाति)।

Beng —প্রেরিত বাণটী নিশ্চয়ই (পর্বতে) অদৃশ্য হইয়া আছে। অতএব এই পর্বতেই তার অন্বেষণ করা উচিত। এবং এ বিষয়ে (অর্থাৎ এজন্য) সজ্জনের পীডন করা অনুচিত বটে। কারণ, সাধুকে (অযথা) পীডন করিলে অনর্থপাত ঘটে।

Eng —The arrow sent by you is surely lost to the eyes (here), so the proper course is to seek for it (here) in this mountain, and for this the good should not be oppressed, for the oppression of the good leads to bad sequels or consequences

Expl —The arrow that was thrown by your master to hit the boar is surely lost somewhere in this mountain, and for this you must look after it in this very mountain and should not regard other's arrow as your master's own and quarrel with the good (e g my humble self) So take it for certain that the arrow now picked up by me is my own and you just seek after yours here and avoid quarrel with me and advise your master thus for his own good Because an unprovoked quarrel with a good one will lead but to disaster

Malli —तर्हि नो बाण क्व गत ? किमत्र वा न्याय्यम ? तत्राह,—ध्रुवमिति, प्रहितस्य' प्रयुक्तस्य 'पत्रिण ' शरस्य 'प्रणाश ' अदर्श न 'ध्रुव ' निश्चितम । प्रहितश्चेत 'तस्य' नष्टस्य पत्रिण 'शिलोच्चये' शैले ["अद्रिगोत्रगिरिग्रावाचलशैलशिलोच्चया " इत्यमर] 'विमार्गणम्' स वीक्षण 'नय ' न्याय ["स वीक्षण मार्गण मृगणा मृग " इत्यमर] 'अत्र' विषये 'आर्यजनातिलङ्घन ' सज्जनव्यतिक्रम 'न युक्तम । हि' यस्मात कारणात 'सताम अतिक्रम अपायम' अनर्थ 'दिशति' ददाति ॥ ९ ॥

Charcha

1 ध्रुवम—ध्रुव is sure or certain Here adverb qual भवेत or स्यात understood See Prose

2 प्रणाश —प्र + नश + घञ् = प्रनाश loss, destruction (अदर्शनम) । Nom to स्यात &c understood Here णत्व comes by the rule "नशे षान्तस्य" i e, णत्व (due to a cause lying in an उपसर्ग) is not enjoined to the root नश ending in a cerebral ष । Here there is no cerebral ष of नश (as in नष्ट), so णत्व comes in See also the rule "उपसर्गादसमासेपि णोपदेशस्य" ।

3 प्रहितस्य—प्र + हि (प्रेरणे) + क्त कर्मणि = प्रहित, sent or thrown. Qual पत्रिण (which takes शेषे षष्ठी), or पत्रिण has क्तद योगे कर्त्तरि षष्ठी—the क्त is in प्रणाश ।

4 शिलोच्चये—उच्चीयते असाम इति उद + चि + अय् कर्मणि = उच्चय multitude शिलानाम् उच्चय = शिलोच्चय ,, ६ तत । तस्मिन् । अधि ७मी । The rule "सङ्घे चानौत्तराधर्य्ये" [i e, चि takes घञ् (and चि becomes कि) when referring to a group if the unit of the group stands distinct and are not heaped together]—does not apply here because स घ refers to प्राणी , and stones are अप्राणी । Besides there is औत्तराधर्य्य (heaping) here

5 विमार्गणम्—वि + मार्ग + ल्युट भावे = विमार्गणम searching or looking for (स वीक्षणम्) । See Malli Same case with नय ।

6 नय —नीयते अनया इति नी + अच् करणे बाहुलकात = नय polity Nom to भवति &c understood The rule "श्रिणीभुवोनुपसर्गे" directs घञ् after श्रि नी and भू when not preceded by any उपसर्ग । Still नी here takes अच् in stead of घञ् due to irregularity (बाहुलकात्) । Thus Bhattoji says 'कय राज्ञो नय इति । बाहुलकात" । Or we may say—नयतीति नी + अच् (पचादि) कर्त्तरि = नय Polity

7 आर्य्यजनाति &c—अति + लङ्घि + ल्युट भावे = अतिलङ्घनम (lit transgression), here suppression आर्य्य जन , कर्मधा । तस्य अति-लङ्घनम, opposing a good Construe—आर्य्यजनातिलङ्घन युक्तम न भवति । Arjuna was now an ascetic and he for self-protection hit the bear and took up the arrow with which he hit it , So he found no wrong with him Hence naturally he termed him as an आर्य्यजन । And the instruction is—none should unnecessarily

oppress an आर्य। For the definition of आर्य, compare—"कर्त्तव्यमाचरन् काममकर्त्तव्यमनाचरन्। तिष्ठति प्रकृताचारे य स आर्य इति स्मृत"।

8 दिशति—दिश (तुदादि)+लटति। directs, Nom अतिक्रम।

9 अपायम्—अप+अय+घञ् or अप+इ+अच्=अपाय destruction, here अनर्थ (disaster), obj of दिशति।

10 अतिक्रम—अति+क्रम+घञ् भावे=अतिक्रम trausgresion, here oppression In क्रम+घञ्, वृद्धि is nullified by the rule "नोदात्तोपदेशस्य मान्तस्य अनाचमे"।

11 Voice—प्रणाशेन भूयेत विमार्गेण नयेन भूयते अतिलङ्घनेन युक्तेन न भूयते अतिक्रमेण अपाय दिश्यते ।

12 Remark—The figure here is अर्थान्तरन्यास।

10 Also note that I have अक्षयतूण—I can have no desire for a Kirata's arrow

अतीतसंख्या विहिता ममाग्निना
शिलीमुखाः खाण्डवमत्तुमिच्छता।
अनादृतस्यामरसायकेष्वपि
स्थिता कथं शैलजनाशुगे धृतिः ॥ १० ॥

Prak—Easy

Prose—खाण्डव (तदाख्य वन) अत्तुम (खादितुम) इच्छता अग्निना मम अतीतसंख्या (असंख्या) शिलीमुखा (बाणा) विहिता (दत्ता)। (अत) अमरसायकेषु अपि अनादृतस्य (आसक्तिहीनस्य मम) शैलजनाशुगे (किरातबाणे) कथं धृति (आदर) स्थिता (स्यात)?

Beng—খাণ্ডববন ভক্ষণে ইচ্ছুক অগ্নিদেব আমাকে (অক্ষয় তূণ দান করিয়া) অসংখ্য বাণ দিয়াছেন। অতএব দেববাণেও আসক্তিহীন

আমার সামান্য কিরাতের বাণে কেনই বা আগ্রহ (লোভ) থাকিবে।

Eng—Firegod, wishing to devour the (entire) Khandava vana has given me innumerable arrows (by giving me the अक्षयतूण), So I being even unattached on god's arrows can have no desire for a mere Kirata's arrow

Expl—Fire-god while suffering from loss of appetite approached Lord Brahman for remedy, the Lord suggested that he can tide over the disease by devouring the entire Khandavavana Accordingly fire-god wishing to devour it up stationed Arjuna there not to allow escape of any animal therefrom, by giving Arjuna his अक्षयतूण। Accordingly thenceforth Arjuna was the bearer of अक्षयतूण and thus he was the possessor of innumerable arrows Under the circumstances he had no desire or hankering for god's arrows, not to speak of a mere Kirata's arrow Hence the allegation that he should not steal a Kiratapati's arrow is baseless Rather he being all along free from any allegations, he is a good personage and his words should be taken as truth Thus also Arjuna cannot be said to have deviated from the path of rectitude

Malli यदुक्तम "हर्त्तुमर्हसि" इति तत्र उत्तरमाह, अतीतेति। खाण्डवम' इन्द्रवनम 'अत्तुम' भक्षयितुम 'इच्छता अग्निना, मम अतीतसंख्या' असंख्या 'शिलीमुखा' शरा 'विहिता' दत्ता'। खाण्डवदाहे अक्षयतूणीरदानमुक्त भावने। अत 'अमरसायकेषु अपि, अनादृतस्य' आदररहितस्य [भावि क्त। तत नञा

वहुव्रीहि] मम 'कथ शैलजनागुरी' किरातवाणे 'धृति ' आस्था 'स्थिता' ? न कथञ्चित इत्यथ । अतो नापहारशङ्का कार्या इत्यथ (1) ॥ १० ॥

Notes on Mallı

1 The sense ıs—so do not appıehend stealıng (of aııow) by me

Charcha

1 अतीतस ख्या —अति + इ + क्त कर्त्तरि = अतीता gone ı e, gone out of calculatıon (गणना) । स ख्या = number अतीता (गणनातीता) स ख्या येषाम्, वहु— । Whose numbeı has gone out of calculatıon ı e, ınnumeıable Qual शिलीमुखा ।

2 मम—सम्बन्धसामान्ये षष्ठी ।

3 विहिता —वि + धा + क्त कर्मणि = विहिता gıven Agıees wıth the उक्तकम —शिलीमुखा heıe

4 अत्त म—अद + तसुन् । To devour Fıegod wıshed to devouı खाण्डववन at the advıce of ब्रह्मा ।

5 इच्छता—इष + शतृ । Wıshıng Qual अग्निना ।

6 अनादृतस्य—आ + दृ + क्त नपु सके भावे = आदृतम ıegaıd, hankeııng (आदर or आसक्ति) । अविद्यमानम आदृतम (आदर) यस्य, वहु—by the varttıka "नञोऽस्त्यर्थाना वहुव्रीहिर्वाचोत्तरपदलोपो वक्तव्य " । तस्य । Qual मम understood

7 अमरसायकेषु—सायक ıs arrow Compaıe "धनुष्यमोध समधत्त सायकम्" ın Kumaıa अमराणा (देवाना) सायका । ६तत— । तेषु । अधि ७मी ॥ Heıe the woıd अपि ındıcates गर्हा (dısıegaıd) Compaıe "गर्हाप्रश्नसमुच्चयशङ्कासम्भावनास्वपि "—Amaıa I have no आदर foı अमरसायक even, how then can I have आदर (आसक्ति) foı the सायक of a meıe किरात । That ıs—ıt ıs beyond concep-

tion that I shall have hankering after a किरातसायक। So your accusation of stealing of arrow by me is absolutely false

8 कथम—An अव्यय meaning "how" here It ends in प्रश्न as well

9 शैलजनाशुगे—आशु + गम + ड कर्त्तरि = आशुग that which goes fast i e, a वाण। शैलजन here refers to किरात who live in hills शैलजनानाम आशुग, ६तत—। तस्मिन्। अधि ७मी।

10 धृति—धृ + क्तिन् भावे = धृति i e, आसक्ति or आदर here Nom. to स्यात etc understood Construe—कथ धृति स्थिता स्यात etc

11 Voice—अग्नि अतीतसङ्ख्यान् शिलीमुखान् विहितवान् धृत्या कथ स्थितया भूयेत ।

11 You say me a good one, then why again you allege all these against me

**यदि प्रमाणीकृतमार्य्यचेष्टित
किमित्यदोषेण तिरस्कृता वयम्।
अयातपूर्वा परिवादगोचरम्
सता हि वाणी गुणमेव भाषते ॥ ११ ॥**

Prak—किमिति वय तिरस्कृता [Why are we accused thus]. Perhaps you have committed some fault—अदोषेण (उपलक्षिता) वयम् [But we are free of any guilt, so why should we be accused thus] It is natural that everyone says that he is free of guilt—यदि (अस्माकम्) आर्य्यचेष्टित प्रमाणीकृतम् (किमिति वय तिरस्कृता) [It is not I alone who say that I am free of any guilt But you yourself also have said before (in XIII sl 42

—ख सेत यदि भवादृशस्तत क प्रयातु वद तेन वर्त्मना) that my conduct is good and that I am an आर्य्य]। It was to flatter you only—सता हि वाणी गुणमेव भाषते [But you say you are speaking truth all along i e, you are a सत, so your utterance or speech about me can not but be true i e, it speaks truth of me—it rightly says that I am an आर्य्य]। Also mind this—परिवादगोचरम अयातपूर्वा (सता वाणी) [Moreover your speech has never before been calumniated so it is true, and your utterance about me as आर्य्य is also thus a true one Under the circumstances why do you utter false allegations against me]

Prose —यदि (अस्माकम) आर्य्याचेष्टित (सच्चरित) प्रमाणीकृत (त्वया), किमिति अदोषेण (उपलक्षिता) वय तिरस्कृता । हि (यत) परिवादगोचरम् अयातपूर्वा सता (भवादृशाना सज्जनाना) वाणी गुणमेव भाषते ।

[N B —See Remark below for another interpretation here]

Beng —যদি আপনি আমাদের সচ্চরিত্র পূর্ব্বে প্রমাণ করিয়াই থাকেন, তবে দোষশূন্য আমরা (আমি) কেন তিরস্কৃত হইলাম। আর ইতঃপূর্ব্বে অনিন্দিত, (ভবাদৃশ) সজ্জনের বাণী গুণই উদ্‌ঘাটন করিয়া থাকে।

Eng —If you have already established good conduct (of me), how then can you calumniate me who am free of any sin For a good one's speech which has never been villified before declares the truth only

Expl —See Prak and Expl of sl 10

Malli —यदुक्त "स्मर्यते तनुभृताम" [XIII 42] इत्यादिना सदाचार प्रमाणम् इति तत्रोत्तरमाह [1] यदीति—"आर्य्याचेष्टित सच्चरित 'प्रमाणीकृत

यदि” साधुत्व न अज्ञाक्रत यदि इत्यर्थ । तर्हि अदोषेण” दोषाभावेपि [‘क्वचित प्रसज्यप्रतिषेधेपि नञ् समास ’इति भाष्यकार ॥ उपलक्षणे तृतीया (See Chai), किमिति तिरस्कृता ” न युक्तम इत्यर्थ । ‘हि’ यस्मात ‘परिवादगोचर ’ परनिन्दास्पदम ‘अयातपूर्वा मता वाणी गुणमेव भाषते’ न दोष (भाषते ?) । अत ते मृषादोषभाषिणो न सदाचारप्रामाण्यबुद्धि इति भाव (2) । [पूर्व न याता इति अयातपूर्वा । सुप् सुपेति समास (3) ॥ परत्वात सर्वनाम्नो निष्ठाया पूर्वनिपात । “स्त्रिया पुंवत— ’ इत्यादिना पुंवद्भाव पूर्वलिङ्गता च (?)—See Charcha] । अर्थान्तरन्यास अलङ्कार ॥ ११ ॥

Notes on Malli

1 In canto XIII by ‘सार्य्यते तनुभृताम” (sl 42) etc you have established सदाचार of me and now this sloka gives a rejoinder with respect to that

2 The sense is—hence if you are speaking a falsehood then there can be no idea of proving सदाचार by you

3 The dissolution of समास in अयातपूर्वा is सुप् सुपा as पूर्वं न याता । [N B —The next two sentences in Mallinath here (e g “परत्वात सर्वनाम्नो निष्ठाया पूर्वनिपात ” and “स्त्रिया पुंवत—”), are vicious and have no application here These seem to have been interpolated later by some beginners For “स्त्रिया पुंवत” —etc applies in बहुव्रीहि only and not in सुप् सुपा as here (See Charcha)

CHARCHA

1 आर्य्यचेष्टितम—अर्य्यते आश्रीयते इति ऋ + ण्यत कर्मणि = आर्य्य a good one (see ante also) चेष्ट + क्त नपुंसके भावे = चेष्टितम । आर्य्यस्य चेष्टितम् । ६तत—। उक्तकर्म of प्रमाणीकृतम ।

2 प्रमाणीकृतम्—प्रमाण is proof अप्रमाणं प्रमाणं कृतमिति प्रमाण + च्वि (अभूततद्भावे) + कृ + क्त कर्मणि = प्रमाणीकृतम् is proved Its अनुक्त कर्त्ता is त्वया। You have proved in XIII sl 42 that I have सदाचार, so you practically state that I am अदोषेण उपलक्षित। How then can you accuse me later on, as a stealer of your master's arrow

3 किमिति—An compound अव्यय meaning प्रश्न (interrogation) It means "what for", compare "किमित्यपास्याभरणानि यौवने धृतं त्वया वार्द्धकशोभि वल्कलम्"—Kumara, and "किमिति विश्रान्तचारणानि चत्वरस्थानानि"—Uttaracharita

4 अदोषेण—न दोष, नञ्तत। तेन। उपलक्षणे ३या by the rule "इत्थम्भूतलक्षणे"। नञ् has two senses e g (i) प्रसज्यप्रतिषेध (i e where only नञ् is emphasised and stresseed), and (ii) पर्युदास (i e where affirmation is more prominent than negation Now by the general rule it is said that if a word enters into a compound it cannot be emphasised (समासे गुणीभूतत्वात् अप्राधान्यम्), so it is laid down that when नञ् is not compounded (क्रियया सह यत्र नञ्) it is प्रसज्यप्रतिषेध, and when compounded (यत्रोत्तरपदेन नञ्) it must be पर्युदास। And here though negation is prominent, still it is compounded How then can we establish प्रसज्यप्रतिषेध here ? Now Malli says that sometimes प्रसज्यप्रतिषेध नञ् is compounded, for भाष्यकार says "क्वचित् प्रसज्यप्रतिषेधेऽपि नञ्समासः"। Remember that Panini himself is also seen compounding a प्रसज्यप्रतिषेध नञ्। For instance instead of saying "आदेच उपदेशे, न शिति", he says "आदेच उपदेशेऽशिति"। Kasika also has "प्रसज्यप्रतिषेधेऽपि समासोऽस्ति"। Also see Panini sutra "अकृत्सार्वधातुकयोर्दीर्घः"।

5 तिरस्कृत। —तिरस् + कृ + क्त कर्मणि Agree with उक्तकर्म —वयम here In तिरस्कृता here स् is optional by "तिरसोऽन्यतरस्याम"। तिरस् in तिरस्कृत is a गति by the rule "तिरोन्तर्धौ" and it is a case of गतितत्— ।

6 अयातपूर्वा—या + क्त कर्त्तरि स्त्रियाम् = याता gone पूर्व याता इति यातपूर्वा, सुप्सुपा with पूर्व निपात of यात, for Panini himself uses भूतपूर्व (instead of पूर्वभूत) in the rule "भूतपूर्वे चरट्" (in his तद्धित section), thus Bhattoji says "भूतपूर्वे चरडिति निर्देशात भूतशब्दस्य पूर्वनिपात'। न यातपूर्वा, नञ्तत—। Qual वाणी॥ Again Panini has no rule to establish पुंवद्भाव in this case, from his stand point difficulty in such cases may be avoided by saying 'पूर्वं यातम्। न यातपूर्वम्। तत अयातपूर्वा" with "सामान्ये नपुंसकम्" in first यातम्। But as भाष्यकार is a higher authority than Panini and as he himself uses भूतपूर्वगति with पुंवद्भाव (thus पूर्वं भूता भूतपूर्वा। भूतपूर्वागति etc) in such cases of सुप्सुपा, so we say that पुंवद्भाव in such cases comes on the authority of भाष्य's use of भूतपूर्वगति in the महाभाष्य in several places (compare—Bhashya 'भूतपूर्वगत्या भविष्यति", "भूतपूर्वगतिर्विज्ञायते" under Panini rule 1 1 20, and "भूतपूर्वगतिर्यथाविज्ञायेत" under rule 1 1 59 etc) अत भाष्यकारोक्त्या पूर्वनिपात सिद्ध ।

Hence Malli' citation of the rule 'स्त्रिया पुंवत भाषितपुंस्कादनूङ्" which has application in बहुव्रीहि समास only (cp समानाधिकरणे स्त्रीलिङ्गे उत्तरपदे") has no application here and is an interpolation

Again by 'परत्वात सर्वनाम्नो निष्ठाया पूर्वनिपात" in Malli, the reference seems to be to the Varttika "सर्वनामसंख्ययोरुपसंख्यानम" (which directs सर्वनाम and संख्याशब्द to lead in a बहुव्रीहि) which

again is to be superseded by the rule "निष्ठा" which directs निष्ठान्त word to lead in a बहुव्रीहि। But as already said "पूर्व याता" here is a सुप् सुपा and not a बहुव्रीहि, and पूर्वनिपात of यात here is owing to Panini's use of "भतपूर्व" (see Bhattoji quoted before), so this reference also here is meaningless and is an evident interpolation

7 परिवादगोचरम—परिवाद is निन्दा। गोचर is विषय or पद। परिवादस्य गोचर, ६ तत। तम। Obj of यात in अयातपूर्वा। A वाणी which has not met with villification will surely speak the right thing so your allegation of आर्य्य about me is true and later allegations of theft is false

8 हि—An अव्यय meaning 'because (यत)'' here

9 भाषते—भाष + लटते। speaks Nom वाणी। A good one's वाणी like yourself must speak the truth (गुणम्) here

10 Voice—त्व अस्मान् तिरस्कृतवान् अयातपूर्वया वाण्या गुण भाष्यते ।

11 Remark—The third line of the sloka may be read as "अयातपूवा परिवादगोचरम" and then the construction will be—यदि आर्य्यचेष्टित प्रमाणीकृत किमिति (कथ) परिवादगोचरम अयातपूर्वा (तत) अदोषेण (लक्षिता) वय तिरस्कृता । सता हि वाणी गुणमेव भाषते ॥ Here अयातपूर्वा will qualify वयम। That is—If good conduct is established with me (by you before) then how I who have not been set with calumniation before and free of guilt can be calumniated now A good one's speech utters merit only This is a better rendering, for Arjuna was really परिवादगोचरम् अयातपूर्व none villified him before, so he was अदोषेण उपलक्षित,

so his तिरस्कार now is unjustified , specially one being a सत his वाणी itself says the right thing Again to speak of Kirata's वाणी as परिवादगोचरम् अजातपूर्वा by Arjuna is rather unusual, for how can Arjuna know of this stranger Kirata's वाणी to be so before ? Hence I think that the third line here should be read as suggested by me and the sloka be construed in our light

12 False allegation against a सुजन will reveal alleger's bad motive only

गुणापवादेन तदन्यरोपणात्
भृशाधिरूढस्य समञ्जसं जनम् ।
द्विधेव कृत्वा हृदयं निगूहतः
स्फुरन्नसाधोर्विवृणोति वागसिः ॥ १२ ॥

Prak —असाधो वागसि विवृणोति [The sword-like cutting word i e false allegation of a bad one reveals itself spontaneously]. How is this possible ?—हृदय द्विधा कृत्वा (भित्वा) इव (वागसि) विवृणोति [The cutting word of a bad one automatically comes out in true light by piercing his heart in two ways] If he conceals the real truth and diabolically represents false allegation ?—हृदय निगूहत अपि असाधो (हृदय) स्फुरन् वागसि [Though a bad person conceals the truth in his heart of hearts and gives out a false allegation, still during his allegation truth spontaneously stirs and comes out in true light by suddenly piercing open the wicked one's heart Thus his bad motive or false diabolic allegation is laid bare, and his villification by reveal-

ing the truth, shows the vile nature of his wit] I quite appreciate this—गुणापवादेन तदन्यरोपणात् ममस्रमजन भृशाधिरूढस्य असाधो (वागसि विदृणोति) [When a wicked person avoids the truth and attributes falsehood deliberately on a good one and thus attacks him unjustly, then indeed the truth stirs within his heart and suddenly reveals itself during his false allegations. Thus your statement speaking me an आर्य्य says the truth and shows that your later attribution of theft of arrow on me is false]

Prose—गुणापवादेन (सत्यापलापेन) तदन्यरोपणात् (असत्यारोपणात्) ममस्रम जन (सुजन) भृशाधिरूढस्य (आक्रम्यस्थितस्य) (अत) निगूहत (हृदय i e, सत्य मद्गुणवत अपि) असाधो (दुर्जनस्य) स्फुरन् (विलसन्) वागसि (हृदय) द्विधा कृत्वा (भित्वा) इव हृदय विदृणोति (आत्मान प्रकाशयति, स्वरूप प्रकटीकरोति)।

Beng—সত্যের অপলাপ করিয়া (অযথা) মিথ্যাপবাদ আরোপ করত: সুজনকে আক্রমণ করিলে এবং (তৎকালে) আত্মগোপন করিলেও' অসাধুর নিয়তপ্রকাশমান বাক্যাবলী হৃদয়কে দুইভাগে ভাগ করিয়া স্বরূপ (সত্য) প্রকাশ করিয়া দেয়।

[N B—অর্থাৎ সত্যের অপলাপ করিয়া সুজনের উপর অযথা মিথ্যাপবাদ আরোপ করিলেও, প্রকাশমান অসংলগ্ন বাক্যসমূহই অলক্ষিতে দুষ্টের দুষ্টামি ধরাইয়া দেয়। তদ্রূপ আমাকে আর্য্য বলায়, তোমার আমার প্রতি চৌর্য্যারোপ মিথ্যা প্রমাণিত করিল]।

Eng—The terrible flow of words of a wicked one who conceals his heart and vehemently attacks a good one by denying the truth and attributing falsehold (or false allega-

tion) on him, pierces open the heart in twoways and reveals itself

Expl —See Eng and Prak

Malli —ननु अप्रत्यक्षा परबुद्धि कथ दुष्टा इति निश्चीयते—तत्राह [1] गुणेति । 'गुणापवादेन' विद्यमानगुणापह्नवेन 'तदन्यरोपणात' तस्मात गुणात अन्यस्य दोषस्य अविद्यमानस्य एव आरोपणात च 'समञ्जस जन' सुजन 'भृशाधिरूढस्य' अतिमात्रम आक्रम्य स्थितस्य, अभिचिन्तस्य इत्यर्थ [कर्त्तरि क्त]। 'निगूहत' हृदय स द्रवतोपि 'असाधो' अनार्यस्य 'हृदय' (कर्म) 'स्फुरन्' विलसन् 'वागसि' वागेव असि 'द्विधा कृत्वा इव' भित्त्वेव 'विवृणोति'। अतिदुष्टया वाचैव एततपूर्विकाया बुद्धे अपि दौष्ट्यमनुमीयते इति भाव (2)। [वागसि इत्यत्र रूपक द्विधाकरणरूपकसाधनम] ॥ १२ ॥

Notes on Malli

1 How another's wit which is unperceived can he known as bad—on this the poet (or the speaker) says by गुणाप etc

2 The sense is, badness of motive is inferred from the villifying and false words,

CHARCHA

1 गुणापवादेन—अप + वद + घञ भावे = अपवाद denial गुणस्य अपवाद, denial of merit or truth, इतत । तेन । करण ३या ।

2 तदन्यरोपणात—रुह + णिच् + ल्युटभावे = रोपणम attribution, तस्मात (गुणात) अन्यत, other than truth, सुप सुपा । तदन्यस्य रोपणम (आरोपणम), इतत । तस्मात । हेतौ ५मी । If truth is denied and falsehood is attributed unjustly

3 भृशाधिरूढस्य—अधि + रुह + क्त कर्त्तरि = अधिरूढ mounted on

(आक्रम्य स्थित)। भृशम अधिरूढ, सुप सुपा। तस्य। Qual असाधो। construe—जनम भृशाधिरूढस्य असाधो वागसि।

4 समञ्जसम—अञ्जस् is simplicity or truth (here), सम्यक् अञ्ज अस्य, वहु—। or सङ्गतम अञ्ज यस्य, वहु by the varttika "प्रादिभ्यो धातुजस्य वहुव्रीहिर्वाचोत्तरपदलोपो वक्तव्य"। तम। Qual जनम। जनम् is here obj of अधिरूढस्य। A false allegation against a good one foils the alleger only

5 हृदयम—obj of कृत्वा॥ द्वि + धा प्रकारे = द्विधा, in twoways An अव्यय—adverb Qual कृत्वा। Here कृत्वा (कृ + क्त्वा) has the sense of भित्वा, thus malli says "कृत्वा इव भित्त्वेव"।

6 निगूहत —नि + गुह + शतृ। Concealing (the truth), Qual असाधो। Construe—हृदय निगूहत असाधो वागसि हृदय विवृणोति।

7, स्फुरन्—स्फुर + शतृ। Flowing or coming out Qual, वागसि।

8, असाधो —षष्ठी, related to वागसि।

9, विवृणोति—वि + वृ (स्वादि) + लटति। Reveals, Nom, वागसि। Its कर्म is हृदयम।

10, वागसि —वागेव असि, रूपककर्मधा। The sword-like word, The word is identified with a sword (असि), for the false allegation will cut the heart of the good to the quick and also because such false वाक्य will pierce the heart in two-ways (द्विधा कृत्वा इव विवृणोति)। Thus Malli says "वागसि इत्यत्र रूपक द्विधाकरणरूपकसाधकम"। Hence the word is doubly significant here,

11. Voice —वागसिना स्फुरता विव्रियते ।

13 Again the killer of animals in a forest is the owner thereof

वनाश्रयाः कस्य मृगाः परिग्रहाः
शृणाति यस्तान् प्रसभेन तस्य ते ।
प्रहीयतामत्र नृपेण मानिता
न मानिता चास्ति भवन्ति च श्रियः ॥ १३ ॥

Prak,—Easy,

Prose —वनाश्रया [वनगोचराः] मृगा [जन्तव] कस्य परिग्रहा [ग्राह्या भवन्ति, न कस्यापि] ? [किन्तु] य तान् प्रसभेन [बलात्कारेण] शृणाति ते [मृगा] तस्य भवन्ति । अत्र [मृगे] नृपेण मानिता [स्वत्वाभिमानिता] प्रहीयता [त्यज्यताम] । मानिता [स्वत्वाभिमानिता] च अस्ति, श्रिय च [स्वानि] भवन्ति —[इति] न ।

Beng —বনস্থ জন্তুসমূহ কার গ্রাহ্য হয ? অর্থাৎ কাহারও গ্রাহ্য নয । কিন্তু যে নিজবলে হনন করে, বনস্থ জন্তু তারই হয । (তাই বলি) এ বিষযে তোমার প্রভু স্বত্বাভিমান ত্যাগ করুন । স্বত্বাভিমানিতা থাকিলেই ধনলাভ হইবে—এমন নয ।

Eng,—Whose objects are the animals residing in the forest ? These are his who kills them by his own force or prowess, So let your master give up vanity of right in the matter, It is not that objects become one's own if he entertains the vanity of owership,

Expl,—The animals in a forest belong to him who kills these by his own prowess, And as I have killed it by my own arrow, so it is my own, And your master should not vainly claim the right thereof, only because he is a Kiratapati

here, It is wrong to suppose that vainty of ownership gives one absolute right over objects or a property,

Malli —यदुक्तम् "अस्मयानि" इति, तत्र उत्तरमाह—वनेति। 'वनाश्रया' अतएव 'मृगा कस्य परिग्रहा' न कस्यापि इत्यर्थ। किन्तु 'य तान्' मृगान् 'प्रसभेन' बलात्कारेण शृणाति' हिनस्ति [शॄ हिंसायाम इति धातो लट्] 'ते' मृगा 'तस्य' हन्तु 'परिग्रहा' परिग्राह्या। हन्ता च अहमेव इति भाव। ननु ममायम इति अभिमानात नृपस्य स्वत्वम इति आशङ्काह (1)—अतेति। 'अत्र' मृगे 'नृपेण मानिता' मम इति अभिमान 'प्रहीयताम्' त्यज्यताम्। कुत ?—इति आशङ्का अभिमानमात्रेण स्वत्वाभावात इत्याह, नेति—'मानिता च अस्ति', 'श्रिय च' स्वानि 'भवन्ति' इति 'न'। किन्तु न भवन्ति एव, सत्याम अभिमानितायाम इत्यर्थ (2)। अभिमानमात्रेण स्वत्वे अत्यासङ्गात इति भाव (3) ॥ १३ ॥

Notes on Malli,

1, Apprehending the Kratapati's right owing to his vainty as "this is mine", the speaker rejoins by अत्र etc,

2, The sense is, there being only vanity of ownership, objects do not become one s own,

3, Then there will be strong attachment (or ownership) by mere vanity,

CHARCHA,

1, वनाश्रया —आ + श्री + अच् भावे = आश्रय resort, वनम आश्रय येषाम्, वहु। Qual, मृगा ॥ Here मृग means animals in general and not deer only, compare "मृग पशौ कुरङ्गे च" in Amara,

2, परिग्रहा —परिगृह्यन्ते इति परि + ग्रह + अप् कर्मणि = परिग्रहा those that are accepted or taken, Pred to मृगा।

3 शृणाति—शॄ (हिंसायाम क्र्यादि) + लट्ति = शृणाति। Nom य। Here

ह has sense of killing and not mere हिंसा only श becomes श with ह्रस्व in लट् etc by the rule "पादीना ह्रस्व"।

4 प्रसभेन—प्रगता सभा (विचार) अस्मात इति प्रसभम् summarily, बहु—by "प्रादिभ्यो धातुजस्य वहुव्रीहिवाचोत्तरपदलोपो वक्तव्य"। तेन। करणे ३या। "क्रियाविशेषणाना फलभावना प्रति क्वचितकरणत्वमिष्यते"। So usually प्रसभम is used, as in "प्रसभ वक्तुमुपक्रमेतक" in II etc Or—सभाया प्रगतम् प्रसभम प्रादितत। See I 37 also Magha however uses प्रसभेन in "परित प्रसभेन नीयमाम" in this sense of करणे ३या। The word प्रसभम् is neuter singular and not an अव्यय as a rule Thus Vopalita has "क्लीवे तु प्रसभ हठम"। Hence Kalidasa in Raghu II writes "प्रसभोद्धृतारि"।

5 प्रहीयताम्—प्र+हा त्यागे+लोटताम कर्मणि। Be forsaken Its अनुक्त कर्त्ता is नृपेण and उक्त कर्म is मानिता॥ Here मानिता is स्वत्वाभिमानिता—See Mallinath

6. अस्ति—अस+लटति। Nom मानिता।

7 भवन्ति—भू+लट अन्ति। Nom श्रिय।

8 Voice—वनाश्रये मृगे कस्य परिग्रहै भूयते येन ते शीर्य्यन्ते तै तस्य भूयते नृप मानिता जहातु मानितया भूयते (अस् changes to भू by the rule "अस्तेर्भूः") श्रीभि न भूयते ।

14. And for my व्रत *I cannot but kill the boar,*

न वर्त्म कस्मैचिदपि प्रदीयताम्
इति व्रतं मे विहितं महर्षिणा।
जिघांसुरस्मान्निहतो मया मृगः
व्रताभिरक्षा हि सतामलंक्रिया॥ १४॥

Prak.—Easy.

Prose—कस्मैचिदपि वर्त्म [मार्ग] न प्रदीयताम् इति व्रत महर्षिणा मे विहितम। अस्मात [कारणात] जिघांसु [हन्तुमिच्छु] मृग मया निहत। हि [यत] व्रताभिरक्षा सताम अलङ्क्रिया [भूषण भवति]।

Beng,—(তপস্যাকালে) কাহাকেও পথ (বা সুযোগ) দিও না—এইরূপ (বা—এইভাবে) মহর্ষি ব্যাস আমার ব্রতের বিধান করিয়াছেন। তাই আমি আক্রমণোদ্যত বরাহটীকে মারিয়াছি। কারণ, ব্রতপালনই সদ্ব্যক্তির ভূষণ।

Eng —(During penance) do not allow access to others—this sort of vow was ordered for me by the great sage Vyasa. So the boar about to attack me was killed Because protection of vow is the ornament of the good

Expl —Easy, See Eng

Malli — 'यष्टुमिच्छसि पितॄन्' (XIII sl 63) इत्यादिना यत निष्कारणम अवधी इति उपालब्ध तत्र उत्तरमाह—नेति (1)। 'कस्मैचिदपि वर्त्म न प्रदीयताम् —इति' एव 'व्रत महर्षिणा' व्यासेन 'मे' मह्य 'विहितम' उपदिष्टम इत्यर्थ। 'अस्मात' कारणात 'जिघांसु' हन्तुमिच्छु अभिधावन् अय 'मृग मया निहत' व्यापादित। 'हि' यस्मात 'व्रताभिरक्षा सताम् अलङ्क्रिया' न तु दोष। अत आत्म-रक्षणार्थम अस्य वध, न निष्कारणमित्यर्थ (2) ॥ १४ ॥

Notes on Malli

1 The remonstration that I killed the boar for nothing in the sloka "यष्टुमिच्छसि पितॄन्", is being here replied by this sloka, i, e "न वर्त्म" etc

2 The sense is, so its slaugther was for self-protection and not for-nothing

CHARCHA

1 वर्त्म—वर्त्मन् is मार्ग or सुयोग here, उक्तकर्म of प्रदीयताम्।

2 प्रदीयताम—प्र + दा + लोट ताम । Be given Nom (अनुक्तकर्त्ता) is त्वया ।

3 कस्मैचित—Here the अव्यय word चित adds indefinteness to कस्मै । कस्मै has सम्प्रदाने ४र्थी । During your penance, dont allow opportunity (वर्त्म) to any one to attack you—this was Vyasa's instruction to me Compare "कुरु तात तपास्यमार्गदायी" XIII 13

4 इति—An अव्यय here meaning either "this" or "in this way' In the 1st case, it qualifies व्रतम, and in the second it is adv to विहितम् (वि + धा + क्त कर्मणि) ।

5 मे—either षष्ठी or ४र्थी एकवचन । If षष्ठी then say सम्बन्ध-सामान्ये षष्ठी, if ४र्थी then say क्रियायोगे ४र्थी or कर्मणि ४र्थी by the rule —क्रियार्थोपपदस्य च कर्मणि स्थानिन ।

6 जिघांसु —हन्तुमिच्छ इति हन + सन् + उ = जिघांसु । Qual मृग ।

7 निहत —नि + हन + क्त कर्मणि । Is killed, अनुक्त कर्त्ता is मया ।

8 हि—An अव्यय here denoting हेतु (reason) । It also means अवधारण (certainty), compare "हि हेताववधारणे" in Amara

9 व्रताभिरक्षा—अभि + रक्ष + अ भावे स्त्रियाम् = अभिरक्षा protection व्रतस्य अभिरक्षा, ६तत । Nom to भवति understood,

10, अलंक्रिया – अलम + कृ + श भावे = अलंक्रिया ornament, गतितत । अलम् is a गति when meaning भूषण by the rule 'भूषणेलम्" । Pred to व्रताभिरक्षा । Here some affix in the करणवाच्य will suit better than श in the भाववाच्य । But the metre does not allow it, for a similar use however compare "शुचि भूषयति श्रुत वपु प्रशमस्तस्य भवत्यलंक्रिया" ।

11 Voice —त्व प्रैहि महर्षि विहितवान् अह जिघांसु मृग निहतवान् अभिरचया अल क्रियया भूयते ।

15 *Again there is no proof who first killed the boar*

मृगान् विनिघ्नन् मृगयुः स्वहेतुना
क्ृतोपकारः कथमिच्छतां तपः ?
कृपेति चेदस्तु मृग· क्षतः क्षणात्
अनेनपूर्वं न मयेति का गतिः ॥ १५ ॥

Prak —Easy

Prose —स्वहेतुना [स्वार्थेन आत्मार्थमित्यर्थ] मृगान् [पशून्] विनिघ्नन् मृगयु [व्याध] तप इच्छता [जनानाम, तपस्विनामित्यर्थ] कथ कृतोपकार [स्यात ? न कथमपि]। [अथ] कृपा [व्याधस्य दया] इति चेत, अस्तु—[कि कलहेन इति शेष]। [अपरञ्च] मृग क्षणात [युगपत] क्षत [आहत, आवाभ्यामिति शेष], [एव स्थिते सति] अनेन [किरातपतिना] पूर्वम् [आहत] न मया इति [अत्र] का गति [कि प्रमाणमस्ति] ?

Beng —নিজের স্বার্থের জন্য পশু মারিয়া ব্যাধ কি তপস্বিগণের উপকার করিয়া থাকে ? যদি বা ব্যাধের (তপস্বীর প্রতি) দয়াই হইয়া থাকে, হোক্—(কলহের কি আছে)। পক্ষান্তরে আমরা দুই জনেই সমকালে বরাহ মারিয়াছি, কিরাতপতি পূর্ব্বে না আমি পূর্ব্বে মারিয়াছি এ বিষয়ে প্রমাণ কি আছে ?

[N B —সুতরাং আমি পরব্যাপাদিত মৃগকে মারি নাই]।

Eng —A hunter (fowler) killing animals for his selfish purposes, cannot render good service to the ascetics (practising penance), even if it be his compassion (for the ascetics), let it be so—(no quarrel can follow), on the other

hand the boar is killed simultaneously by both of us, so there is no proof that it is first killed by Kiratapati and not by me,

[N, B,—So you cannot allege that I have killed the boar already killed by the Kiratapati to save me]

Expl,—See Eng,

Malli —'दूर्वं च तत" इत्यादिना यत सञ्जात बन्धुत्वम् उक्त तत्राचष्टे (1) मृगानिति। स्वमात्मा एव हेतु तेन 'स्वहेतुना' स्वार्थम इत्यर्थ ["सर्वनाम्नस्तृतीया च" इति तृतीया (?) [See Char] 'मृगान् विनिघ्नन्' प्रहरन्, मृगान् यातीति 'मृगयु" व्याध ["मृगय्वादय" इति औणादिको कुप्रत्ययान्तो निपात । "व्याधो मृगवधाजीवो मृगयुर्लुब्धकोपि स" इत्यमर] 'तप इच्छता' तपस्विना 'कथ कृतोपकार' न कथञ्चित इत्यर्थ । अथ 'कृपेति चेत' व्याधस्यापि इति शेष । 'अस्तु' (कृपैव भवतु ?) कि शुष्ककलहेन इति भाव । परन्तु यदुक्त "निघ्नत परनिबर्हितम्" इत्यादिना तस्य प्रथमहन्तृत्व तदयुक्तम इत्याह—'मृग चणात चत' आवाभ्या युगपदेव विद्ध इत्यर्थ । एव सति 'अनेन' नृपेण एव पूर्व हत 'मया तु न इति' अत्र 'का गति' कि प्रमाणम ? पौर्वापर्यग्रया दुर्ज्ञेयत्वादिति भाव । तथा च यदुक्तम "व्रीडितव्यम्" इत्युपालम्भ तस्य एव कि न स्यात् इति भाव (3) ॥ १५ ॥

Notes on Malli,

1, By मृगान् etc, the speaker answers the statement of friendship stated (by the किरात) in the sloka (XIII, 49) "दूर्वं च-तदथ मास्मभूत्" &c

2, Again it is not correct to say as stated in the sloka (XIII, 46) "निघ्नत परनिबर्हितम", that the boar is first killed by the Kiratapati

3, The sense is then (by parity of reasoning), the cen-

sure as contained in "व्रीडितव्यम्" (XIII, 46) should be applied to him (Kiratapati) as well,

CHARCHA,

1, विनिघ्नन् – वि + नि + हन + शतृ । Qual, मृगयु ।

2, स्वहेतुना—स्वमेव हेतु कर्मधा । or स्वस्य हेतु , ६ तत । तेन । हेतौ or करणे ३या । Malli's reference to the rule "सर्वनाम्नस्तृतीया च" i, e, a सर्वनामशब्द takes ३या also if it stands for a हेतु and the word हेतु is actually used in the sentence, the relation of cause aad effect being implied—is wrong here, for that applies when a सर्वनाम and हेतुशब्द stand distinct and not compounded, Compare "अनेन हेतुना" in sl, 25 infra, and the stock examples iu Grammar

3, तपइच्छताम् – इष + शतृ = इच्छत । These two epithets stand for and imply तपस्विनाम । शेषे ६ष्ठी ।

4, कृतोपकार —कृत (विहित) उपकार येन, बहु । Pred to मृगयु । If a मृगय (hunter) kills an animal for his own purpose, he cannot be said to have done उपकार to an ascetic (तपस्वी) there, His उपकार to the तपस्वी is rather accidental, Even if he out of pity for a तपस्वी kills an animal there, then it is good, but no quarrel can arise therefor, so Kirata has nothing to say in this matter, and must not claim उपकार done to Arjuna then engaged in तपस्या ॥ Construe—मृगयु कथ कृतोपकार स्यात ?

5 अस्तु – अस + लोट तु । Nom, कृपा or सा understood

6, क्षणात—क्षण is here sametime, तस्मात । हेतौ or ल्यप्लोपे ५मी । क्षणमाश्रित्य = क्षणात । Thus क्षणात here means युगपत (simultaneously),

7 अनेन, मया—अनुक्त कर्त्ता of चत ।

8 गति —It here means प्रमाण। Thus का गति here = का गति अस्ति।

9 Voice—विनिघ्नता मृगयुना कथ कृतोपकारेषु भूयेत कृपया भूयनाम कयागत्या भूयते &c

10 Remark—Lastly it cannot be said that I (Arjuna) have killed the boar already first killed by your master, but it is (I say) struck by both of simultaneously so none of us can claim priority in the matter of killing here

16, I am with bow fit, so question of pity on me cannot arise at all

अनायुधे सत्त्वजिघांसिते मुनौ
कृपेति वृत्तिर्महतामकृत्रिमा ।
शरासनं बिभ्रति सज्यसायकं
कृतानुकम्पः स कथं प्रतीयते ॥ १६ ॥

Prak —Easy

Prose —अनायुधे [अस्त्रहीने] सत्वजिघासिते [प्राणिना हन्तुमिष्टे] मुनौ कृपा इति महताम् अकृत्रिमा [अकपटा] वृत्ति [व्यवहार भवति] । [किन्तु] सज्यसायकम् [सरोपितवाण] शरासन [धनु] बिभ्रति [दधति मयि] स [किरातपति] कथ कृतानुकम्प [मयि सदय] प्रतीयते [ज्ञायते] ? Or—मुनौ अनायुधे सत्त्वजिघासिते (च सति) कृपा इति महताम् अकृत्रिमा वृत्ति (युक्ता)।

Beng —অস্ত্রহীন এবং হিংস্রপ্রাণিকর্তৃক আক্রান্ত মুনিতেই কৃপাশব্দ মহতেরা নিঃসন্দেহে ব্যবহার করেন। কিন্তু ধনুতে বাণ আরোপিত করিয়া সেই ধনু ধারণ করিয়া থাকায় আমার প্রতি সেই কিরাতপতি সদয়—এটা কি করিয়া বলা যায়।

Eng —The great candidly and freely use the word "compassion" on a sage who is devoid of weapons and is being attacked by an animal, but I having bearing the bow fit with arrow, how can the Kiratapati be said or known to be compassionately disposed on me ?

Expl —Easy, See Eng

Malli —पूर्वं "कृपेति चेदस्तु" इत्युक्तं सम्प्रति तदपि असहमान आह, अनायुध इति—'अनायुधे' निरायुधे 'सत्वजिघांसिते' सत्वेन केनचित प्राणिना जिघांसिते हन्तुमिष्टे [हन्तेः सन्नन्तात कर्मणि क्त] 'मुनौ' विषये 'कृपेतिवृत्ति' व्यवहारो 'महता महात्मनाम् 'अकृत्रिमा' अकपटा। 'सज्यसायक' सह ज्यया सज्य सायको यस्मिन् तत 'शरासन' धनु 'बिभ्रति' दधति मयि 'स' नृप 'कथ कृतानुकम्प' मया 'प्रतीयते ज्ञायते [इणः कर्मणि लट्]। अत्रमे कृपा विहिता, न तु त्वमे इत्यर्थ ॥ १६ ॥

CHARCHA

1 अनायुधे—आयुध weapon, अविद्यमानम् आयुध यस्य अनायुध, बहु by the Varttika "नञोऽस्त्यर्थाना बहुव्रीहिर्वाचोत्तरपदलोपो वक्तव्य"। अविद्यमानायुधे is also correct here तस्मिन्। Qual मुनौ।

2 सत्व etc — हन + सन् + कर्मणि क्त = जिघांसित। सत्व animal सत्वेन जिघांसित ३ तत। तस्मिन्। Qual मुनौ (which has विषयाधिकरणे or भावे ७मी)।

3 कृपा इति—कृपा has इतिशब्दयोगे १मा as in कृपा इति चेत।

4 वृत्ति — वृत + क्तिन् भावे = वृत्ति i, e, व्यवहार use, construe—महताम् अकृत्रिमा वृत्ति भवति or युक्ता।

5, बिभ्रति — भृ + लट स्थाने शतृ = बिभ्रत bearing तस्मिन्। Pred to मयि understood Construe मयि बिभ्रति (सति)। Its obj (कर्म) is शरासनम here,

6, सज्यसायकम—सायक arrow, ज्या is string, ज्यया सह वर्त्तमान सज्य fit on the string, तुल्ययोगे वहु—। सज्य सायक यस्मिन् तत्, वहु। Qual, शरासनम।

7, कृतानुकम्प—अनुकम्पा is pity, कृता अनुकम्पा येन स, वहु।] Pred, स।

8, प्रतीयते–प्रति+इ+लटते कर्मणि। Is said or known, Nom मया understood,

9 Voice—अकृत्रिमया त्वया भूयते तं कृतानुकम्प कथ प्रत्येमि।

17, If he killed the boar to save me then he is doubly repaid if I take the arrow,

अथो शरस्तेन मदर्थमुज्झित
फलञ्च तस्य प्रतिकायसाधनम्।
अविक्षते तत्र मयात्मसात्कृते
कृतार्थता नन्वधिका चमूपतेः॥ १७॥

Prak,—Easy,

Prose —अथो [किम] तेन शर मदर्थं [मद्रक्षार्थम्] उज्झित [त्यक्त] तस्य [शरत्यागस्य] फलञ्च प्रतिकायसाधनम [शत्रुवध स्यात] ? [तदा] अविक्षते [अखण्डिते, सम्पूर्णे] तत्र [तस्मिन् फले] मया आत्मसातकृते [स्वाधीनीकृते सति, सर्व फल मया मतकर्तृत्वे स्थापिते सति] चमूपते [किरातसैन्यपते] कृतार्थता अधिका ननु [अधिका खलु]।

Beng —তিনি কি আমার রক্ষার জন্য শরনিক্ষেপ করিয়াছেন এবং শরনিক্ষেপের ফল যদি শত্রুবধই হইয়া থাকে, তবে সম্পূর্ণ সেই ফল আমি নিজের বলিয়া দাবী করিলে, কিরাতপতির সিদ্ধি সমধিক সার্থক হইয়াছে বটে।

Eng,—Did he throw the arrow to save me, and its object was the killing of the enemy, now the full benefit being achieved and I having claimed agency and ownership thereof, your master (the lord of the Kirata-army) is surely all the more successful thereby,

Expl,—Your master threw the arrow to save me from the boar and its final aim was to kill the boar, and both these results are fully realised and your master is highly successful by a single hit, Now if I claim the agency of the killing and pick up the arrow as my own, then (I think) your master is all the more successful, because his single hit with above two purposes brought him three purposes and thus made him all the more famous to us all, Any way there is no occasion for quarrel in this matter, rather his desire for a trifling arrow (thrown to deliver another) lowers him down in our estimation and shows that he did not do all this out of compassion, but all this was due to his selfish motive and this was an accidental hit,

Malli —अथ कृपामभ्युपगम्याह—अथो इति। 'अथो' प्रश्ने अव्ययम ['मङ्गलानन्तरारम्भप्रश्नकार्त्स्न्येष्वथो अथ" इत्यमर] 'तेन' नृपेण 'मदर्थं' यथा तथा [अर्थेन सह नित्यसमास (? विशेष्यलिङ्गता च वक्तव्या)] 'शर उज्झित' त्यक्त 'तस्य' उज्झितस्य 'फलञ्च प्रतिकायसाधनम्' प्रतिकायस्य प्रतिपक्षस्य शत्रो साधन वध ["साधन निर्वृतौ मेढ्रे सैन्ये सिद्धौ वधे गतौ" इति विश्व]। 'अविक्षते' अखण्डिते 'तव' तस्मिन् फले 'मया आत्मसात्कृते' स्वाधीनीकृते सति ["तदधीनवचने" इति सातिप्रत्यय] 'चमूपते अधिका कृतार्थता' साफल्यम 'ननु' खलु। स्वायुधस्य परत्राणशत्रुवध—पात्रप्रति-

पादनाय (? प्रतिपादनादय) एकहेलया सिद्धेरित्यर्थ । तथापि अय शरलोभ इति (?) कृपालुताया मूलान्यपि निकृन्ततीति भाव (1) ॥ १७ ॥

Notes on Malli

1, The sense is—your arrow having with one ease achieved the purposes of (i) delivering another (ii) killing the enemy (iii) and giving object to the right man,

[N B —Here the reading पात्रप्रतिपादनाय in Malli will be improved if we change it to पात्रप्रतिपादनादय । In the second sentence इति should better be omitted], Yet this greed for this arrow destroys the root of all compassion [see also Expl,]

CHARCHA,

1, अथो—Malli, takes it here in the sense of प्रश्न (i e, interrogation), In Kumar V, sl, 51 under "अथो वयस्या परिपार्श्ववर्त्तिनीम् ऐच्चत" and in Raghu VII under "वैदर्भनिर्दिष्टमथो विवेश" also, he takes it in the sense of अनन्तर । And अथो has both these senses See Amara quoted in Malli's Tika, But अथो implying अन्वादेश suits all these instances better Thus सकथ प्रतीयते (sl, 16), अथो शरस्तेन मदर्थमुज्झित etc , we have अन्वादेश when after having asserted something of a person or object, we assert something else of the same "नेह पश्चादुच्चारणमात्रमन्वादेश । किं तर्हि ? एकस्यैव अभिधेयस्य पूर्वं शब्देन प्रतिपादितस्य द्वितीय प्रतिपादनमन्वादेश "—vritti, Again "यत्र किञ्चित विधाय वाक्यान्तरेण पुनरन्यत् उपदिश्यते स अन्वादेश" Ibid, True अथो is not given by Amara in the sense of अन्वादेश । But all the examples of अन्वादेश in the महाभाष्य and वृत्ति are with अथो । Of later authorities Vardhamama says "अथो इति अन्वादेशे—इम वेदमध्यापय, अथो एन छन्दोपि" ।

2, मदर्थम—अहमेव अर्थ यस्मिन्, बहु। तत यथा तथा। or मह्यम् इदम इति मदर्थम, नित्यसमास of the ४र्थी तत—class by the Varttika "अर्थेन नित्यसमास विशेष्यलिङ्गता च वक्तव्या"। तत यथा तथा। Here it is an adv, Qual, उज्झित ।

3, उज्झित – उज्झ + क्त कर्मणि। Was thrown, Its अनुक्तकर्त्ता is तेन।

4, तस्य—Refers to शरोज्झित or शरत्याग। शेषे ६ष्ठी, related to फलम।

5, प्रतिकाय etc—साधि + ल्युट भावे = साधनम् here killing, प्रतिकाय is enemy, See Malli प्रतिकायस्य साधनम, ६तत। Pred to फलम्। Construe—तस्य फल प्रतिकायसाधनम् स्यात &c If it be that Kiratapati shot the arrow to save me and its ultimate aim wasशत्रु वध। Then it being taken up by me another (third) purpose is served, e, g, the arrow is given to me, the object of pity, So now चमूपते कृतार्थता will be अधिका, and he as a great one has no reason to quarrel with me for this arrow,

6, अविक्षते—वि + क्षण + क्त = विक्षत broken, न तथा इति अविक्षतम् not broken i, e, full Qual, तत्र here, तत्र [तद + ङि (७मी) + त्रलस्वार्थे] refers to फले here,

7 आत्मसात्कृते—Here आत्मसात and कृते are usually taken as two words uncompounded आत्मन कार्त्स्न्येन कृतम् इति आत्मन् + साति (कार्त्स्न्ये) = आत्मसात attained totally to self (आत्मन्)। Adv Qual कृत। The word is अव्यय by the rule "तद्धितश्चासर्वविभक्तिः।" Again here साति comes by the rule 'विभाषा साति कार्त्स्न्ये" in the sense of कार्त्स्न्य after the root कृ, भू अस , optionally च्वि is also

correct ın thıs sense So Mallı gives the synonym स्वाधीनी-कृते here Oı—we have साति here by the rule "तदधीनवचने" as in Mallı Thus आत्माधीन कृतम् इति आत्मसात कृतम। The whole expression आतमसातकृते ıs pred to तत (फले) which has भावे ७मी।

8 कृतार्थता—कृत (लब्ध) अर्थ येन, वहु। तस्य भाव इति भावे तल् प्रत्यय। Construe—कृतार्थता अधिका भवति।

9 Voice—स शरमुज्झितवान् फलेन साधनेन भूयेत कृतार्थतया अधिकया भूयते ।

10 Remark—Heıe apparent प्रशसा ends ın निन्दा, so the figure ıs व्याजस्तुति।

18 *A hıgh-mınded one cannot be a suıtoı*

यदात्थ कामं भवता स याच्यताम्
इति क्षमं नैतदनल्पचेतसाम्।
कथं प्रसह्याहरणैषिणां प्रियाः
परावनत्या मलिनीकृताः श्रियः॥ १८॥

Prak—स काम भवता याच्यताम् इति यदात्थ एतत अनल्पचेतसाम न क्षम (न युक्तम) [You have saıd that the Kıratapatı should be approached as a suıtor by me, but thıs ıs quıte ımproper for a hıgh-mınded one] Yes, thıs ıs quıte true, but Kıratpatı ıs a hıgher personage than you—प्रसह्य आहरणैषिणा (जनाणा) परावनत्या मलिनीकृता श्रिय कथ प्रिया (भवन्ति) [stıll I am a kshattrıya and victory over my enemıes ıs the aım of my तपस्या, ın other words, I am carryıng on तपस्या to wın good by force, under the cırcumstances ıf I submıt to another as a suıtor then the fortune to be won by me wıll be staıned and cannot be agre-

eable to me Hence also I must not be a suitor to Kirata pati, however great he may be]

Prose —स काम [निश्चितमेव] भवता याच्यताम इति यत् [त्वम] आत्थ, एतत अनल्पचेतसाम् [उदारमनसा] न क्षम [न युक्तम]। [तथा] प्रसह्य [बलात] आहरणैषिणा [जनाना] परावनत्या मलिनीकृता श्रिय कथ प्रिया भवन्ति , न कथमपि इत्यर्थ ।]

Beng —তুমি যে বলিলে—"কিরাতপতি (অস্ত্রের জন্য) অধিক প্রার্থিত হোক্"—এটা উদারচেতার পক্ষে অযোগ্য। এবং যারা স্ববাহুবলে ধনাহরণেচ্ছুক, তারা পরের নিকট (যাচ্ঞা করিয়া) বশ্যতা দ্বারা ভাগ্যার্জ্জন করিলে ঐ ভাগ্য মলিনীকৃত হইয়া কেমন করিয়া প্রিয় হয়, বল ?

Eng —You told me that Kiratapati should be prayed for by me , but this is improper for a high-minded one (like me) (Further) how can fortune stained by submission to another, be agreeable to me bent on winning fortune by my own prowess

Expl—See Eng and Prak

Malli —"मार्गणैरथ तव प्रयोजनम्" (XIII 59) इत्यादिना यदुक्त तन्निराचष्टे, यदिति—'स' नृप काम भवता याच्यतामिति यदात्थ' मामिति शेष । 'एतदनल्पचेतसा' मनस्विना 'न क्षम न युक्तम। कुत ?—'प्रसह्य' बलात 'आहरणैषिणा आहर्तुमिच्छूनाम ['क्षत्रियस्य विजितम' इति स्मरणादिति भाव]। परवानत्या' याच्ञादैन्येन 'मलिनीकृता श्रिय कथ प्रिया' न कथञ्चित इत्यर्थ ॥ १८॥

Charcha

1 आत्थ—ब्रू + लट् सि = ब्रु + थ = आह + थ = आत्थ you said The 1st five विभक्ति of लट् परस्मैपद of ब्रू become optionally changed

to the 1st five लिट परस्मैपद and then ब्रू becomes आह । Thus आह, आहतु, आहु, आत्थ, आहथ । ब्रवीषि is also correct here

2 कामम—Here an अव्यय meaning "surely", as in "अपथं काम न भजति अपकृष्टोपि' &c—Sak, V

3 याच्यताम—याच + लोटताम् कर्मणि । Be prayed its अनुक्तकर्त्ता is भवता ।

4 अनल्प &c—न अल्पम इति अनल्पम not meagre i e, high or large नञतत—। अनल्प च ते तेषाम, वहु—। तेषाम । An adj used substantively शेषे इष्ठी ।

5 प्रसह्य—An अव्यय meaning वलात, as in "प्रसह्य सिंह किल ता चकर्ष"—Reghu II

6 कथम—An अव्यय meaning "how" implies प्रश्न here

7 आहरणेषिणाम—आ + हृ + ल्युट भावे = आहरणम securing, gathering आहरणम इच्छन्ति इति आहरण + इष + णिनि ताच्छील्ये = आहरणेषिण those who wish gathering (of fortune &c) तेषाम् । शेषे इष्ठी । An adj used substantively

8 परावनत्या—अव + नम + क्तिन् भावे = अवनति submission परेषाम् or परेषु अवनति, इतत or सुप्सुपा । ३या । करणे ३या ।

9 मलिनीकृता —अमलिना मलिना कृता इति मलिना + च्वि (अभूततद्भावे) + कृ + क्त कर्मणि = मलिनीकृता stained, soiled गति तत । Qual श्रिय । श्री earned by submission to another (परावनत्या) becomes soiled (मलिनीकृता), so such श्री is not at all agreeable (न प्रिया) to the seeker of fortune (प्रसह्य आहरणेषिणाम्) ।

10 Voice—त्वया उच्यते भवान् याच्यताम त इति एनेन च्मेन न भूयते मलिनीकृताभि श्रीभि कथ प्रियाभि भूयते ।

11　Remark—Soiling of bright श्री is a hyperbolic statement, so we have असम्बन्धे सम्बन्धरूपा अतिशयोक्ति here Your master's allegations are false about me

19　*I think his wit has waned to lead him to downfall*

अभूतमासज्य विरुद्धमीहितं
बलादलभ्यं तव लिप्सते नृप.।
विजानतोपि ह्यनयस्य रौद्रता
भवत्यपाये परिमोहिनी मति: ॥ १८ ॥

Prak—Easy

Prose—तवनृप अभूतम (असत्यम) आसज्य (मयि अभियुज्य) अलभ्यम् विरुद्धम ईहितम् (अभिलाष) बलात लिप्सते (लब्धुमिच्छति)। हि (यत) अनयस्य (दुर्नीते) रौद्रता (भयङ्करत्व) विजानत अपि (जनस्य) मति (बुद्धि) अपाये (विनाशकाले) परिमोहिनी भवति (मोहयस्ता भवति)।

Beng—তোমাব প্রভু (কিবাতপতি) আমাব প্রতি মিথ্যা অভিযোগ কবিযা অনুচিত বিপবীতফলদাযক মনোভিলাষ জোড কবিযা লাভ কবিতে ইচ্ছা কবিতেছেন। কাবণ, অন্যাযেব ভীষণ পবিণাম জানিলেও, বিনাশকালে লোকেব বুদ্ধি মোহগ্রস্ত হইযা যায়।

[N B—সুতবাং অন্যায্য ইচ্ছা পোষণ কবায কিবাতপতিব মোহ ও আপৎকাল উপস্থিত মনে কবিতেছি]।

Eng—By attributing false allegations on me your master wishes to win forcibly a desire which is hardly available to him and which will go against him, this is because during destruction one's wit is overpowered though he himself is aware of the disaster of adoption of injustice

Expl —A man however conversant with the course of injustice, adopts it during his destruction through delusion of wit Similarly your master though aware of the consequences of injustice is now making false allegations on me and is trying to get a thing which is not his due, Thus by stepping on injustice he is courting disaster only from me, That is, I will teach him a good lesson if he plays injustice on me,

Malli —अथ परेङ्गितमुद्घाट्य भय दर्शयति, अभूतमिति—'तव नृप अभूतम्' अनृतम 'आसज्य' मिथ्याभियुज्य इत्यथ ['युक्ते क्ष्मादावृते भूतम" इत्यमर] 'अलभ्य' लब्धुमशक्य 'विरुद्ध' विपरीतफलकम् 'इहित' मनोरथ 'बलात लिप्सते' लब्धुमिच्छति। न च एतच्चित्रम इत्याह—'हि' यत 'अनयस्य' दुर्नयस्य 'रौद्रता' भयङ्करत्व 'विजानतोपि' पुरुषस्य 'मति' बुद्धि 'अपाये' विनाशकाले 'परिमोहिनी भवति' [परिमुह्यति इति परिमोहिनी'। "स पृच—" इत्यादिसूत्रेण ताच्छील्ये घिनुण् प्रत्यय ॥ तथा चोक्तम्— "विनिर्मित केन न दृष्टपूर्वो हेम्न कुरङ्गो न च क्वाप वार्त्ता। तथापि तृष्णा रघुनन्दनस्य विनाशकाले विपरीतबुद्धि" इति (1)]। तस्मात विनाशकाले बलात् विपरीतबुद्धि भवति इति भाव ॥ १९ ॥

Notes on Malli

1 The word परिमोहिनी is got with घिनुण् प्रत्यय added to the root परिमुह to imply habit (ताच्छील्य) by the rule "स पृच-अनुरुध आङयम – आङयस – परिसृ – स सृज – परिदेवि – स ज्वर – परिक्षिप -- परिरट – परिवद – परिदह – परिमुह – दुष – द्विष – द्रुह – दुह – युज – आक्रीड – विविच – त्यज – रज – भज – अतिचर – अपचर – आमुष – अभ्याहनस्" i e, these roots take ताच्छील्ये घिनुण्। Thus it is said none has seen a golden deer made, nor is there any information about it, still there was desire of Raghunandana (i e Rama), one is of vitiated wit during his destruction

CHARCHA

1 अभृतम – भूत is (truth) here न भृतम, नञतत—। Thus अभूतम् is falsehood , obj of आसज्य ।

2 आसज्य – आ + सञ्ज + ल्यप् । having attributed

3 विरुद्धम – वि + रुध + क्त भावे = विरुद्धम् that which will be of contrary results Malli says "विपरीतफलकम्" । Qual इहितम् ।

4 ईहितम – ईह + नपु सके भावे क्त = ईहितम desire obj of लिप्सते ।

5 बलात—हेतौ or ल्यप्लोपे ५मी ।

6 अलभ्यम – लभ + यत कर्मणि = लभ्य achievable न तथा इति अलभ्यम, नञतत—। Qual इहितम । The ईहित here is not achievable by your नृप, still he hankers for it This is unjust And if he sticks to this injustice then I will say that he will meet disaster for this delusion of wit of his

7 लिप्सते – लभ + सन् + लट् ते । Wishes Nom नृप ।

8 विजानत – वि + ज्ञा + लट स्थाने शतृ = विजानत knowing तस्य । Adj used substantively शेषे ६ष्ठी, related to मति । Here अपि (the अव्यय) implies गर्हा (disregard)

9 हि—An अव्यय expressing कारण (cause) [or अवधारण also] here

10 अनयस्य – नीयते अनेन इति नी + अच करणे बाहुलकात् = नय· justice, न नय अनय , नञतत— तस्य । शेषे ६ष्ठी । Here अनय is नयविरोधी i e, नञ् here has sense of विरोध (opposition) For the differant senses of compoundable नञ्, compare—"तत साहृश्यमभावश्च तदन्यत्व तदल्पता। अप्राशस्त्य विरोधश्च नञर्था षट् प्रकीर्त्तिता·" ॥

11 अपाये – अप + अय + घञ् or इ + अच् = अपाय destruction. तस्मिन्। कालाधिकरणे ७मी। Thus अपाये = अपायकाले i e, विनाशकाले। See Malli also.

12 भवति – भू + लटति। Becomes, Nom मति।

13, परिमोहिनी – परिमुह्यति इति परि + मुह + घिनुण् ताच्छील्ये = परिमोहिनी vitiated, deluded, Pred to मति। Our Sastras say that one's wit becomes vitiated when his time for distruction is imminent, Also compare 'बुद्धिनाशात प्रणश्यति'' in Gita II

14, Voice—नृपेण लिप स्यते मत्या परिमोहिन्या भूयते।

20 Rather let your master pray weapon to me
I have enough

असिः शरा वर्म धनुश्च नोच्चकैः
विविच्य किं प्रार्थितमीश्वरेण ते।
अथास्ति शक्तिः कृतमेव याच्ञया
न दूषितः शक्तिमता स्वयंग्रहः॥ २०॥

Prak —Easy

Prose —असि, शरा, वर्म, उच्चकै (उतकृष्ट) धनुश्च (वा) ते ईश्वरेण (स्वामिना) किम् (कथ) विविच्य (विचार्य, विभज्य वा) न याचितम् (न प्रार्थितम)? अथ (तव स्वामिन) शक्ति अस्ति चे त याच्ञया कृतम (अलम), शक्तिमता स्वय-ग्रह न दूषित।

Beng —খড্গ, বাণ, কবচ, অথবা উৎকৃষ্ট ধনু, তোমাব প্রভু কেন বিবেচনা করিয়া এদেব মধ্যে একটী আমাব নিকট প্রার্থনা কবিলেন না? আব যদি প্রভুব শক্তি থাকে, তবে প্রার্থনাবই বা প্রেযোজন কি (অর্থাৎ তিনি জোব করিযাই ত নিতে পাবেন)। আব শক্তিমান্দেব বল-পূর্বক গ্রহণ দোষেব হয না—(অর্থাৎ বাহুবলে গ্রহণ বীবেব ভূষণই বটে)।

Eng —Why rather did not your master pray for either sword or arrow or armour or best bow And if he has power then no use of asking , for forcible capture (of an article) by a powerful one is not depreciated or calumniated

[N B —Rather it is a merit with the heroes]

Expl —Easy See Eng and Mallinatha's Tika

Malli —अथ सर्वथा लभ्यस्ते शर तर्हि किमनेन ? सुष्ठु विस्रब्ध याच्यता शर अन्यद्वा, इत्याह—असिरिति (1) । असि ' खड्ग शरा , वर्म ' कवचम उत्तमे ' उत्कृष्ट 'धनुश्च' धनुर्वा 'ते' तव ईश्वरेण' स्वामिना 'विविच्य' एकैकश विभज्य 'कि न प्रार्थित ' न याचितम् । येन प्रयोजन तत दास्यामीति भाव । [नपु सकैकशेष (See Char)] । 'अथ' अस्य वीराभिमानिनो नृपस्य 'शक्तिरस्ति' चेत इति शेष — 'याच्ञया कृतमेव' अलमेव । साध्याभावात न याचितव्यमेव इत्यथ । [गम्यमान (? साधनादि) क्रियापेक्षया करणत्वात तृतीया इत्युक्त प्राक् । कृतमिति निषेधार्थकम अव्ययम् (2)] । यत 'शक्तिमता स्वय ग्रह ' बलाद्ग्रहण 'न दूषित ' किन्तु भूषणमेव वीराणाम इति भाव । [क्षत्रियाणा प्रसह्य वित्तापहरण न दूषितमिति भारतोक्तम (? भारतेऽप्युक्तम)] ।

Notes on Malli

1 By असि etc, it is said that if the arrow is at all to be taken by you then why this procedure (is adopted) ? Rather rightly and frankly pray for arrow or some other thing

2 In कृत याच्ञया, याच्ञया as already said takes तृतीया करणे in connection with some verb understood (e g याच्ञया किमपि नसाध्यते) । And कृतम here is a निषेधार्थक अव्यय ।

3 It is also said in Mahabharata that forcible taking of money is not censurable with a Kshattriya

[N B —Here the reading in Malli, as "भारनैपुरकम" will improve the diction and sense here]

Charcha

1. असि, शरा &c—These are उक्तकर्म of याचितम। But though शरा is in the plural, still the verb is in the singular, because नपुंसक singular is genarally used to denote all these in general—the rule is "सामान्ये नपुंसकम"। Here Malli's नपुंसकैकशेष seems to refer to the rule "नपुंसकमनपुंसकेनैकवच्चास्यान्यतरस्याम्" for एकशेष। That is, he makes तत (standing for स च ते च तच्च तच्च इति तत or तानि) understood here, But his prose rendering is not so Then it ought to have been—असि शरा वर्म धनुश्च इति तत विविच्य किं न प्रार्थितम। Hence we rather propose to refer to the rule 'सामान्ये नपुंसकम" for singular in याचितम।

2 उच्चकै—उच्चै is an अव्यय meaning high Then उच्चै + अकच् स्वार्थे = उच्चकै। This is also an अव्यय, Qual धनु। For a similar use compare "अथोच्चकैरासनत परार्ध्यात" in Canto II etc अकच here comes in by the rule "अव्ययसर्वनाम्नामकच् प्राक् टे"—अव्यय and सर्वनाम take अकच् (स्वार्थे) and this comes before the last vowel

3. विविच्य – वि + विच + ल्यप , having considered or having taken either of these singly, Thus Malli has "एकैकश विभज्य"।

4 प्रार्थितम – प्र + अर्थि + क्त कर्मणि। Is not prayed Nom ईश्वरेण।

5, याञ्चया—करणे ३या। See Notes on Malli,

6 क्वतम्—A निषेधार्थक अव्यय as in "अथवा क्वत सन्देहेन" in Sak I,

7 शक्तिमताम्—शक्ति + मतुप् = शक्तिमत। तेषाम्। शेषे षष्ठी।

8 स्वयग्रह—स्वयम + ग्रह + अप भावे = स्वयग्रह forcible acceptance, or ग्रह + अप् भावे = ग्रह। स्वयम (आत्मना) ग्रह, सुप सुपा। उक्त कर्म of दूषित। स्वयग्रह of a hero is not दूषित (calumniated),

9 Voice—इश्वर कि न प्रार्थितवान् शक्त्या भूयते (अस changes to भू in voice change etc by the rule "अस्तेर्भू") स्वयग्रह न दूषितवन्त (बुधा)।

21 He is thus unjust and cannot be my fit friend

सखा स युक्त कथित: कथ त्वया
यदृच्छयाऽसूयति यस्तपस्यते।
गुणार्जनोच्छ्रायविरुद्धबुद्धय.
प्रकृत्यमित्रा हि सतामसाधव. ॥ २१ ॥

Prak —Easy,

Prose —य तपस्यते (तपोरताय) यदृच्छया (स्वैराचारेण) असूयति, स (किरातपति) कथ त्वया युक्त सखा कथित ? हि (यत) गुणार्जनोच्छ्रायविरुद्धबुद्धय (गुणबाहुल्यार्जन विमुखवृत्तय) असाधव सता प्रकृत्यमित्रा (भवन्ति)।

Beng,—যে তপোনবত (সাধু) ব্যক্তিকে নিজ স্বেচ্ছাচারদ্বারা উত্ত্যক্ত করে, তাদৃশ কিরাতপতি কেমন করিয়া উপযুক্ত মিত্র হইবে বল? কারণ, গুণের অর্জনের জন্য যে উৎকর্ষ প্রয়োজন, তার প্রতি বিরুদ্ধাচারী অসাধুরা, সৎলোকের স্বভাবশত্রুই হইয়া থাকে।

Eng,—How can that Kiratapati who wantonly oppresses one who is engaged in penance, be my fit friend ? For the wicked who are averse to the excellence required for earning merit, are naturally the enemies of the good

Expl—Your master has disturbed and thus oppressed me in my way to earning penance, This is unjust and shows that your master is not a good sympathetic personage, Thus he cannot be my befitting sincere friend, Moreover, as you have stood in the way to my acquiring excellence of merits and are thus averse to such a beneficial course, I cannot term you a virtuous one, and hence you are naturally an enemy of me, the good one,

Malli—"राघवप्लवगराजयोरिव" इत्यादिना उपदिष्ट सख्य प्रत्याचष्टे, सखेति (1)—'स' नृप कथ त्वया युक्त' योग्य 'सखा कथित' न कथञ्चित कथनीय इत्यथ। कुत ?—'य नृप तपस्विने' तपस्विने, अनपराधिने इत्यर्थ ["क्रुधद्रुह—" इत्यादिना सम्प्रदानत्वात ४र्थी (2)]। 'यदृच्छया' स्वैरवृत्त्या ['यदृच्छा स्वैरिता" इत्यमर] 'असूयति' असूया करोति ["असूया तु दोषारोपो गुणेष्वपि" इत्यमर]। प्रत्युत शत्रुरेवायम इत्याह—'हि' यस्मात 'गुणार्जनोच्छ्रायविरुद्धबुद्धय' गुणानामर्जने य उच्छ्राय उत्कर्ष तस्य विरुद्धाविमुखा बुद्धि येषा ते तथा 'असाधव' दुष्टा 'सता' सज्जनाना 'प्रकृत्यमित्रा' प्रकृत्या शत्रव ["द्विट् विपक्षाहितामित्रदस्युशात्रव-शत्रव" इत्यमर]॥ २१॥

Notes on Malli

1 Here by सखा etc, Arjuna refutes the friendship advised in the sloka "राघवप्लवङ्गराज" etc (XIII, 57)

2 In तपस्विने we have सम्प्रदाने ४र्थी by the rule "क्रुधद्रुहेर्ष्यासूयार्थाना य प्रति कोप"।

Charcha

1 कथम्—An अव्यय meaning "how" and implies interrogation (प्रश्न)।

2 कथित —कथ + णिच (चुरादि) + क्त कर्मणि। Is said Its अनुक्तकर्त्ता is त्वया and उक्तकर्म is स ।

3 यदृच्छया—ऋच्छ + अ भावे स्त्रियाम = ऋच्छा course या ऋच्छा, wilful course, कर्मधा। तया। प्रकृत्यादि or करणे तृया। ऋच्छा is sometimes seen to be derived as ऋ + श भावे स्त्रियाम बाहुलकात, but this is rather against Panini

4 तपस्यते—तप चरति इति तपस् + क्यङ् (by the rule "कर्मणो रोमन्थतपोभ्या वर्त्तिचरो) = तपस्य (नाम धातु) + शतृ = तपस्यत one practising penance, Adj, used substantively, तस्मै। सम्प्रदाने ४र्थी by the rule 'क्रुधद्रुहेर्ष्यासूयार्थाना य प्रति कोप"। Lastly the root तपस्य (नामधातु) is परस्मैपद by the varttika "तपस परस्मैपद च"।

5, असूयति—असूञ is a कण्ड्वादि root and takes यक् by the rule 'कण्ड्वादिभ्यो यक्"। Thus असू + यक् + लट ति = असूयति shows malic oppresses &c, असूञ् is an उभयपदी root, Thus असूयते is also correct Nom, य ।

6 गुणार्जन &c—अर्जि + ल्युट् भावे = अर्जनम earning उद् + श्रि + घञ् भावे = उच्छ्राय loftiness, excellence गुणानाम अर्जनम्, इतत—। तस्मिन् उच्छ्राय (उतकर्ष), सुप सुपा। तस्मिन् विरुद्धा विमुखा, सुपसुपा। तादृशी वुद्धि येषाम, वहु। Qual असाधव। The असाधु who hamper one's excellene (उच्छ्राय) in earning merits (गुणार्जने) is himself averse to गुणार्जन, and becomes unvirtuous Usually श्रि takes घञ् when not preceded by any उपसर्ग, the rule is "श्रिणीभुवोनुपसर्गे"। So अच् should be the affix here by the rule "एरच्"। But घञ् after उद + श्रि is specially provided for in the rule" उदि श्रयतियौतिपूद्रुव"। Thus Kalidasa in Meghaduta (sl 60) writes "शृङ्गोच्छ्रायै कुमुदविशदैर्यो वितत्य स्थित खम"।

7 प्रकृत्यमित्रा —प्रकृत्या अमित्रा, सुप् सुपा or ३ तत—। Pred to असाधव ॥ The base मित्र meaning friend is always neuter, so अमित्र should be so by the rule "परवल्लिङ्ग द्वन्द्वतत्पुरुषयो"। But Bhattoji says that the पुंल्लिङ्गता of the base अमित्र is specially provided for in the Linganushasana rule "भावमित्र—"। Haradatta differs He says that अमित्र is a diff base, derived as अमधातु + इत्रच, and is so masculine

8 हि—An अव्यय meaning because here It may also be taken in the sense of अवधारण (certainty) here Thus Amara says "हि हेतावधारणे"।

9 Voice—येन असूयाने त' युक्त सखाय कथ त्व कथितवान वञ्चिभि असाधुभि अमित्रै भूयते।

22 I am a kshattriya he a fowler—there can be no friendship here

वयं क्व वर्णाश्रमरक्षणोचिताः
क्व जातिहीना मृगजीवितच्छिद. ?
सहापकृष्टैर्महतां न सङ्गत
भवन्ति गोमायुसखा न दन्तिनः ॥ २२ ॥

Prak —Easy

Prose —वर्णाश्रमरक्षणोचिता वय क्व (भवाम) जातिहीना मृगजीवितच्छिद (पशुप्राणनाशिनो व्याधा) च क्व (भवन्ति) [द्वयो स घटन न सम्भवति इत्यर्थ]। अपकृष्टै सह महता सङ्गत (सख्य) न (भवति), दन्तिन (गजा) गोमायुसखा न भवन्ति।

Beng —বর্ণ ও আশ্রম রক্ষণে অভ্যস্ত মাদৃশ ক্ষত্রিয়জাতিই বা কোথায়, আর জাতিবিহীন পশুহিংসক ব্যাধগণই বা কোথায় (অর্থাৎ এ দুইয়ের অনেক পার্থক্য এবং মেলন সম্ভব নয়)। নীচের সঙ্গে মহতের সখ্য হয় না, এবং গজগণ শৃগালের বন্ধু হইতে পারে না।

Eng —Wheie are we (kshattriyas) inuied (or-habituated) in the protection of the castes and the Asramas and where are those casteless fowlers, the slaughterers of animals, there can be no friendship of the great with the low and the elephants can never be the companions of the jackals

Expl —See Eng

Malli —हीनजातिवृत्तित्वात सख्यानर्हं स इत्याह वयमिति—'वर्णाश्रमरक्षणोचिता' विशुद्धवृत्तय 'वय' राजान (क्षत्रिया) 'क्व, जातिहीना मृगजीवितच्छिद' हिंसाजीविन व्याधा क्व'। फलितमाह—'सह अपकृष्टै' उत्तरीत्या जात्या वृत्त्या च निकृष्टै सह 'महता' जात्या वृत्त्या च उत्कृष्टाना 'सङ्गत' सख्य 'न' घटते इति शेष। तथाहि—दन्तिन 'गजा गोमायूना शृगालाना सखाय 'गोमायुसखा न भवन्ति' ["स्त्रियां शिवा भूरिमाय गोमायुमृगधूर्तका। शृगालवञ्चकक्रोष्टुफेरुफेरव-जम्बुका" इत्यमर]। अत्र विशेषेण सामान्यसमर्थनरूपोऽर्थान्तरन्यास (अलङ्कार)॥ २२॥

Charcha

1 क्व वय (भवाम), क्व मृगजीवितच्छिद (भवन्ति)—The two repeated क्व here shows the incongruity of the two statements cf "क्व सूर्यप्रभवो वंश क्व चाल्पविषया मति" where Mallinatha says "द्वौ क्वशब्दौ महदन्तर सूचयत"। Here also he says" जात्या वृत्त्या च सख्य न घटते इति शेष"। There is a gulf of difference between kshattriyas like us who are saviours of वर्णाश्रमधर्म and between fowlers of your type the killer of animals We differ by caste and mode of living.

2 वर्णाश्रम etc—उच (दिवादि)+क्त=उचित, or वच+कितच् (औणादि)=उचित accustomed or engaged वर्ण are the four original castes of ब्राह्मण, क्षत्रिय, वैश्य and शूद्र। आश्रम are the four e g ब्रह्मचर्याश्रम, गार्हस्थ्य, वानप्रस्थ and सन्न्यास। वर्णाश्च आश्रमाश्च, द्वन्द्व। तेषां रक्षणम्, ६तत—। तत्र उचिता, सुप्सुपा—। Qual वयम्। The epithet shows that the speaker was a kshattriya of the royal line

3 जातिहीना—जात्या हीना, सुप्सुपा or ३ तत—। Qual मृगजीवितच्छिद।

4 मृगजीवित etc—जीव+क्त भावे=जीवितम् life मृगाणां (पशूनां) जीवितम, ६ तत—। तं छिन्दन्तीति मृगजीवित+छिद+क्विप् कर्त्तरि=मृगजीवितच्छिद the killer of animal's lives i e fowlers (व्याध)। Adj used substantively Nom to भवन्ति understood

5 अपकृष्टे—सहार्थे ३या by the rule "सहयुक्ते अप्रधाने"।

6 गोमायुसखा—गोमायु is jackal गोमायूनां सखाय इति गोमायुसखि +टच् (समासान्त)=गोमायुसखा the friends of jackal, ६ तत—। Pred. to दन्तिन। Here समासान्त after सखि final in a तत्पुरुष comes by the rule "राजाहःसखिभ्यष्टच्"।

7 Voice—उचितैरस्माभिः भूयते जातिहीनैः जीवितच्छिद्भिः भूयते सङ्गतेन न भूयते दन्तिभिः—सखैः न भूयते

23 Thus the Kiratapati is not a match for me

परोऽवजानाति यदज्ञताजडः
तदुन्नतानां न विहन्ति धीरताम्।
समानवीर्यान्वयपौरुषेषु यः
करोत्यतिक्रान्तिमसौ तिरस्क्रिया ॥ २३ ॥

Prak —तत उन्नताना धीरता न विहन्ति [That does not disturb the fortitude of the great] Which does not disturb the great ?—अज्ञताजड पर यत अवजानाति तत [I mean the fact that the ordinary ones overpowered with delusion, slights others. This slighting of a high personage by an ordinary one, can not disturb the patience of the great one just as a jackal's slighting cannot disturb a lion That is, the great One do not pay heed to the slights by the ordinary people , so I overlook the insult thrown on me by your master] Yes, this is quite true , but what's your opinion on the point—असौ तिरस्क्रिया (भवति) [That is indeed a great insult] which is a great insult ? समानवीर्यान्वयपौरुषेषु य (कश्चित) अतिक्रान्तिम करोति, असौ (एव) तिरस्क्रिया [If some one equal to another in strength, heredity and prowess suppresses and overpowers another that is indeed an insult to the other Otherwise the insult offered to a high personage bv a low one is no insult at all—it is beneath all notice Hence too I pass over your master's insulting words]

Prose —अज्ञताजड (मोहान्ध) पर (कश्चित) अवजानाति (अवज्ञान करोति) (इति) यत तत (अवज्ञानम) उन्नताना (महता) धीरता न विहन्ति (न निरस्यति) । समानवीर्यान्वयपौरुषेषु (मध्ये) य (कश्चित) अतिक्रान्ति करोति असौ (अपरस्य) तिरस्क्रिया (भवति) ।

Beng —মোহান্ধ কোনও ব্যক্তি যদি অবজ্ঞা প্রকাশ করে তবে সেই অবজ্ঞা মহতের ধৈর্য্যচ্যুতি ঘটায় না। কিন্তু, শক্তি, কুল এবং পরাক্রমে যারা সমান তাদের একজন অপরকে অতিক্রম করিলে তবেই সেটা অপরের পক্ষে তিরস্কার বা অপমানজনক হয়।

Eng —The fact that one possessed with ignorance shows slight to a great one, does not upset the fortitude of that great one , but that is an insult indeed, if of those possessed of equal power, heredity and courage, one surpasses another

Expl —See Paik and Eng

Malli —नीचसख्या कथमधिक्षिप्यते—इति चेत तत्राह पर इति । 'अज्ञताजड ' मोहान्ध 'परोवजानाति यत तत' अवज्ञानम 'उन्नताना' महता 'धीरता' निर्विकार-चित्तत्व 'न विहन्ति' न विकार जनयति इत्यर्थ , क्रोष्टेव सिंहस्य इति भाव । किन्तु 'समानवीर्यान्वयपौरुषेषु' समानानि तुल्यानि वीर्यान्वयपौरुषाणि शक्तिकुलविक्रमा येषा तेषु मध्ये [निर्धारणे सप्तमी] 'य ' कश्चित इत्यर्थ 'अतिक्रान्ति करोति' चेत 'असौ' सदृशजनातिक्रम 'तिरस्क्रिया' तिरस्कार , यथा सिंहे सिंहस्य इति भावे ॥ २३ ॥

Charcha

1. अवजानाति—अव + ज्ञा + लटति । offers insult or slights Nom पर ।

2 अज्ञताजड —अज्ञता is ignorance जड़ is benumbed, overpowered , (here) अज्ञतया जड (अन्ध) ३ तत । Qual पर ।

3 यत तत—There are correlatives here Compare "यत्तदो नित्यसम्बन्ध " । See Prose

4 विहन्ति—वि + हन + लटति । Nom तत । Its obj (कर्म) here is धीरताम् ।

5 समान etc—वीर्य्य is power अन्वय heredity (कौलिन्य) । पौरुष (पुरुष + अण्) is manliness, valour वीर्य्यञ्च, अन्वयश्च पौरुष च, द्वन्द्व । समानानि वीर्य्यान्वयपौरुषाणि येषाम ते, बहु— । तेषु । निर्द्धारणे ७मी by the rule "यतश्च निर्धारणम्" । Of those who are equal in

power, heredity and valour, the surpassing of one by the other is an insult to that other, like one lion defeating another lion

6 करोति—कृ + लट्‌ति। Nom य।

7 तिरस्क्रिया—तिरस् is an अव्यय meaning usully disappearance तिरस् + कृ + श भावे = तिरस्क्रिया insult Here तिरस् is a गति। See तिरस्कृत in sl 11, construe—असौ तिरस्क्रिया भवति।

8 Voice—जडेन परेण अवज्ञायते इति येन भूयते तेन धीरता न विहन्यते येन अतिक्रान्ति क्रियते अमुया तिरस्क्रियया भूयते।

24 Friendship or fight—both improper with a नीचजाति।

यदा विगृह्णाति हतं तदा यशः
करोति मैत्रीमथ दूषिता गुणाः।
स्थितिं समीक्ष्योभयथा परीक्षकः
करोत्यवज्ञोपहतं पृथग्जनम् ॥ २४ ॥

Prak —Easy

Prose —यदा महान् (इतरेण सह) विगृह्णाति (विरुद्धाचरण करोति) तदा यश हत (नाशित स्यात), अथ (पश्चान्तरे) मैत्री करोति तदा (महत) गुणा दूषिता। (इति) उभयथा स्थिति (उभयपक्षे व्यापार) समीक्ष्य (विचार्य) परीक्षक (विवेचक) पृथग्जनम (इतरजन) अवज्ञोपहत (तिरस्कारयुक्त) करोति।

Beng —যদি মহৎ, সাধারণ লোকের সহিত বিরোধ করে, তবে মহতের যশোহানি ঘটে, আর যদি সে মিত্রতা করে তবে তার গুণগুলি মলিন হইয়া যায়। এই ভাবে দুই পক্ষেরই ব্যাপার বিচার করিয়া বিবেচক ব্যক্তি নীচজনকে অনাদর দ্বারা উপেক্ষা করেন।

Eng —If a great one fights against a low one then his fame is affected, on the other hand if he contracts friendship with the low then his merits are soiled Thus considering the matter of both the alternatives the high one slights the low one

Expl —Easy, see Eng

Malli —तर्हि नीचे कीदृशीवृत्ति —इत्याशङ्का सोपपत्तिकमाह—यदेति। 'यदा विग्रह्णाति' विरुणद्धि, पृथग्जनेन (? सह) इति शेष, 'तदा यशो हत' नाशित भवेत। 'अथ मैत्री करोति' तदा 'गुणा दूषिता ' भवेयुरिति शेष । इति 'उभयथा स्थिति समीक्ष्य' प्रतर्क्य विमृष्य (? विमृश्य) 'परीक्षक ' विवेचक 'पृथग्जन ' नीचजनम् 'अवज्ञोपहतम' अवज्ञया अनादरेण उपहत तिरस्कृत 'करोति' उपेक्षते इत्यर्थ ॥ २८ ॥

Charcha

1 विग्रह्णाति—वि + ग्रह + लटति। Fights Nom उन्नत, understood Note that वि + ग्रह means "Fighting" here

2 हतम—हन + क्त कर्त्तरि। Nom यश । Here हन has the sense of loss (नाश) hence instransitively used But in the sense of killing it is usually transitive as तत धीरता न विहन्ति in sl 23 etc

3 अथ—An अव्यय having the sense of पक्षान्तर here

4 करोति—कृ + लटति। Contracts Nom, उन्नत or महान्।

5 मैत्रीम्—मित्र is friend तस्य भाव इति मित्र + अण् + ङीप् स्त्रियाम् = मैत्री friendship, ताम। obj, of करोति।

6, दूषिता —दुष + णिच् + क्त कर्मणि। Qual गुणा here,

7 स्थितिम—स्थिति is वस्तुस्थिति i, e the matter or fact , obj, of समीक्ष्य (= सम + ईक्ष + ल्यप्)।

8, उभयथा—उभ + थाल् (प्रकारवचने) = उभयथा in both ways An अव्यय—here , adv Qual मर्मीस्व ।

9 अवज्ञोपहतम्—अवज्ञा is slight उप + हन + क्त कर्मणि = उपहतम् depreciated, insulted, अवज्ञया उपहत ३ तत— । तम । Pred to पथगजनम ॥ पृथक is an अव्यय usually meaning separate i, e, low, पृथक् जन , कर्मधा— । तम ।

10 Voice—यदा विगृह्यते (नीच) तदा यशसा हनेन भ यते मैत्री क्रियते तदा गुणे दूषितैर्भयते परीचकेण पृथग्जन अवज्ञोपहत क्रियते ।

11 Remark—Here Arjuna's argument is-great one's fight with a low destroys his fame, his friendship with him defiles his merits so in both ways a low one is to be shunned Thus the अलङ्कार is काव्यलिङ्ग here , compare "मसुन्नयन् भृतिमनार्य्यसङ्गमात वर विरोधोपि मम महात्मभि " and "त्यज दुर्जनस सर्ग भज साधुसङ्गमम्", also "नीसख्य परित्याज्यम्" etc

25 So I forgive his haughty words, but if he forcibly takes away my arrow he will suffer the consequences thereof

मया मृगान् हन्तुरनेन हेतुना
विरुद्धमाचेपवचस्तितिचितम् ।
शरार्थमेष्यत्यथ लप्स्यते गतिं
शिरोमणिं दृष्टिविषाज्जिघृचतः ॥ २५ ॥

Prak —Easy

Prose —अनेन हेतुना मया मृगान् हन्तु विरुद्धम् (उद्धत) आचेपवच (तिरस्कारवचन) तितिचितम् (सोढम्) । अथ (स) शरार्थमेष्यति (आगमिष्यति) तदा दृष्टिविषात (सर्पात) शिरोमणि जिघृचत गति (मरणादशा) लप्स्यते (प्राप्स्यति) ।

Beng—এই কারণেই আমি মৃগহন্তা ব্যাধের উদ্ধত তিরস্কারবচন সহ্য করিয়াছি। আর যদি সে শরটী লইবার জন্য আসে তবে সর্পের শিরোমণি গ্রহণেচ্ছুর ন্যায়, তার মরণদশা ঘটিবে।

Eng—For this reason I have tolerated his haughty insul ting words, but if he comes to take this arrow, then he will share the fate of one who wishes to take the gem on the hood of the poisonous snake

[N B In other words, as taking the gem on the hood of a venomous viper endangers life, so taking of this arrow will endanger the life of your master, Kiratapati]

Expl—See Eng, above.

Malli.—उपस इत्याह, मयेति। 'अनेन हेतुना' सन्धिविग्रहानथत्वेन कारणेन 'मया मृगान् हन्तु' व्याधस्य सम्बन्धि [हन्तेः तृन्प्रत्यय। अतएव 'न लोकाव्यय—" इत्यादिना षष्ठीप्रतिषेध] 'विरुद्धम्' अतिपरुषम् 'आक्षेपवच' तिरस्कारवचन 'तितिक्षित' सोढम्'। ननु मत्स्यानङ्गीकारे बलात् (? किरातपति) शर ग्रहीष्यति—इत्याशङ्क्य आह, शरेति। 'अथ शरायम एष्यति', दृष्टौ विष यस्य तस्मात 'दृष्टिविषात' सर्पविशेषात 'शिरोमणि जिघृक्षत ग्रहीतुमिच्छत 'गति' दशा लप्स्यते' प्राप्स्यति॥ २५॥

Charcha

1 हेतुना—हेतौ तृतीया।

2 मृगान् हन्तु—हन+तृन्=हन्ता killer Here हन्तृ being तृन्नन्त, its कर्म (अनुक्तकर्म) does not take षष्ठी in connection with the कृत in हन्तृ, for षष्ठी in such cases is barred by the rule "न लोकाव्ययनिष्ठाखलर्थतृनाम्"। hence मृगान् takes कर्मणि २या।

3 आक्षेपवच—आक्षेपस्य (अपमानस्य) वच (वचनम)। इतत—। उक्तकर्म of तितिक्षितम्।

4 तितिक्षितम्—तिज + सन् + क्त कर्मणि = तितिक्षितम् is tolerated. Its अनुक्त कर्त्ता is मया। The rule "गुप्तिज्किद्भ्यः सन्" (i.e, सन् comes after the roots गुप, तिज, कित)—enjoins सन् after तिज here in the sense of क्षमा by the varttika "निन्दाक्षमाव्याधिप्रतीकारेषु सन् इष्यते"।

5 शरार्थम—शराय इदम् इति शरार्थम्, a नित्यसमास of ४र्थी तत—class by the rule" अर्थेन नित्यसमास विशेष्यलिङ्गता च वक्तव्या"। Adv, qual. एष्यति।

6 एष्यति—इ + लृट् स्यति। Comes Nom स।

7 अथ—An अव्यय meaning "यदि" here

8 लप्स्यते—लभ + लृट् स्यते। Shall attain Nom स (किरात-पति)।

9 दृष्टिविषात—दृष्टौ विष यस्य, वहु—। तस्मात। This is the mane of a poisonous snake whose sight paralyses one अपादाने ५मी by the rule "ध्रुवमपायेऽपादानम"।

10 जिघृक्षत —ग्रहीतुमिच्छत इति ग्रह + सन + लट स्थाने शत = जिघृक्षत् wishing to take , तस्य। An adj used substantively शेषे ६ष्ठी, related to गतिम। As taking of शिरोमणि—of such snake destroys one's life, so taking of शर will endanger your master's. Compare, "क कर प्रसारयेत पन्नगरत्नसूचये"—Kumar, V sl 43

11 Voice—अह तितिक्षितवान् एष्यते गति लप्स्यते तेन।

26 Then the Kirata goes off to his master

इतीरिताकूतमनीलवाजिनं
जयाय दूत. प्रतितर्ज्य तेजसा।
ययौ समीपं ध्वजिनीमुपेयुषः
प्रसन्नरूपस्य विरूपचक्षुषः॥ २६॥

Prak —Easy

Prose —इति (अनेन प्रकारेण) इरिताकूतम (कथिताभिप्रायम) अनील-वाजिनम् (अर्जुनमित्यर्थ) दूत जयाय तेजसा प्रतितर्ज्य (भीषयित्वा), ध्वजिनीम (सेनाम्) उपेयुष (प्राप्तस्य, सङ्गतस्य इत्यर्थ) प्रसन्नरूपस्य विरूपचक्षुष (विरूपाक्षस्य शिवस्य) समीप ययौ ।

Beng —এইভাবে নিজাভিপ্রায ব্যক্ত কবিলে পব অর্জ্জুনকে পবাজিত কবিবাব জন্য দূত প্রতাপেব সহিত ভয় দেখাইযা, সেনাসহিত প্রসন্নমূর্ত্তি (নিজপ্রভু) ত্র্যম্বকেব নিকট ফিবিযা গেল।

Eng —The messenger (kirata) then having vehemently intimidated Arjuna (the white-horsed one) who ventilated his mind thus, and wishing victory over him approached Siva (Kiratapati), united with his army, of pleasing countenance and of deformed eyes

Expl —See Eng

Malli —इतीति । 'इति' इत्यम् 'ईरिताकूतम्' उक्ताभिप्रायम 'अनीलवाजिन' श्वेताश्वम् अर्जुन 'दूत जयाय तेजसा प्रतापेन 'प्रतितर्ज्य' अस्मान् अजित्वा क्व गमिष्यसि इति भीषयित्वा इत्यर्थ । 'ध्वजिनीम उपेयुष' सेनासङ्गतस्य 'प्रसन्नरूपस्य' अर्जुन प्रति इति शेष । 'विरूपचक्षुष' त्र्यम्बकस्य 'समीप ययौ' ।

Charcha

1 इति—It is an अव्यय meaning "thus' (अनेन प्रकारेण) here Adverb Qual ईरित in ईरिताकूतम ।

2 ईरिताकूतम्—ईर + णिच् + क्त कर्मणि = ईरित said आकूत is अभिप्राय (desire) ईरितम् आकूत येन, बहु । Qual अनीलवाजिनम ।

3 अनीलवाजिनम—वाजिन् is horse न नील अनील, notblue i e, white अनीला वाजिन यस्य, बहु । Refers to अर्जुन । अर्जुन is called

श्वेतवाजिन् because he had white horses in his chariots, and he is अर्जुन also for महाभारत itself says that he is named अर्जुन for he will do शुद्धकर्म only, obj of प्रतिज्ञाय (= प्रति + ज्ञा + ल्यप्)।

4 जयाय—जि + अच् भावे = जय victory, तस्मै। तुमर्थे ४र्थी by the the rule "तुमर्थाच्च भाववचनात्"। Or with a diff construction (e g जय लब्धुम्), जयाय takes कर्मणि ४र्थी by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिन"।

5 तेजसा = करणे ३या।

6 दूत—दु गतौ + त = दूत messenger Here it refers to the किरात। In दूत the vowel is lengthened by the unadisutra "दुतनिभ्यां दीर्घश्च"। Nom to ययौ (= या + लिट् अ)।

7 ध्वजिनीम—ध्वज is flag ध्वज + इनि मत्वर्थे = ध्वजिन्। तत स्त्रियाम् ङीपि = ध्वजिनी an army, ताम। obj of उपेयुष।

8 उपेयुष—उप + इ (गतौ) + क्वसु (for लिट्) = उपेयिवान् attaining तस्य। Qual विरूपचक्षुष। क्वसु for लिट is allowed in classical language after सद, वस, श्रु usually, and this past participle क्वसु after उप + इ etc comes in भाषा by the special rule "उपेयिवाननाश्वाननूचानश्च"।

9 प्रसन्नरूपस्य—प्र + सद + क्त कर्त्तरि = प्रसन्न pleasing प्रसन्न रूप यस्य, बहु—। तस्य। qual विरूपचक्षुष। Siva, the Kiratapati was already प्रसन्न on Arjuna for his penance, valour and pluck Thus Malli says "अर्जुनं प्रति प्रसन्नस्य इति शेष"। Siva in his placid state is also so,

10 विरूप &c—विगत रूप यस्य, बहु—by the varttika "प्रादिभ्यो धातुजस्य वहुव्रीहिर्वाचोत्तरपदलोपश्च वक्तव्य"। विरूप चक्षु यस्य, बहु—। तस्य। शेषे ६ष्ठी, related to समीपम्। This is a name of Siva (now a

Kiratapati) because he had deformed eyes This deformity (वैरूप्य) is due to his having three eyes that mar all beauty. Compare "वैरूप्यश्चात त्रिनेत्रत्वात"—Kshiraswamin, Kalidasa also says in his Kumara "वपुर्विरूपाक्षमलक्ष्यजन्मता" &c

11 Voice—दूतेन यते &c easy

27 The Kirata-army's march

ततोपवादेन पताकिनीपतेः ।
चचाल निर्ह्रादवती महाचमूः ।
युगान्तवाताभिहतेव कुर्वती
निनादमम्भोनिधिवीचिसंहतिः ॥ २७ ॥

Prak.—Easy

Prose —ततः पताकिनीपतेः (सेनापतेः) अपवादेन (आदेशेन) निर्ह्रादवती (शब्दवती) महाचमूः (विशाला किरातसेना), युगान्तवाताभिहता (ततः) निनादं कुर्वती अम्भोनिधिवीचिसंहतिः इव (समुद्रोर्मिमाला इव) चचाल ।

Beng —তারপর সেনাপতির আদেশে সেই বিশাল কিরাতসেনা শব্দ করিয়া, প্রলয়বাতক্ষুভিত শব্দায়মানা অর্ণবোর্মি সমূহের ন্যায় অগ্রসর হইতে লাগিল ।

Expl —Then at the order of the commander-in-chief that huge (Kirata) army gave out an yell and marched on like the bellowing lines of waves rushing on being pressed or agitated by the dissolution-wind

Expl —Easy, see Eng.

Malli —तत इति । 'ततः पताकिनीपतेः' सेनापतेः 'अपवादेन' आदेशेन ["अपवादोऽप्यथादेशः" इति सज्जनः] "निर्ह्रादवती" शब्दवती 'महाचमूः' सेना, 'युगान्तवाताभिहता' युगान्तवातैः अभिहता आन्दोलिता अतएव 'निनादं कुर्वती' अम्भोनिधिवीचिसंहतिः अर्णवोर्मिसमूहः "इव, चचाल" ॥ २७ ॥

CHARCHA

1 तत —तद्+ङसि (५मी)+तसि स्वार्थे=तत then i e, after Kirata's going to Siva, the Kiratpati (as said in sl 26) अव्यय। गम्यमानपरशब्दयोगे ५मी।

2 अपवादेन—अप+वद्+घञ् भावे=अपवाद i e, order (आदेश) here See सज्जन quoted by Malli तेन। इतौ ३या।

3 पताकिनीपते —पताका flag पताका+इनि मत्वर्थे=पताकिन् having flag i e, army स्त्रियाम् ङीपि पताकिनी, पताकिनी is सेना। तस्या पति, ६ तत—। तस्य। शेषे ६ष्ठी।

4 चचाल—चल+लिट च। rushed on Nom महाचमू।

5 निह्रादवती—निह्राद is अव्यक्त ध्वनि। निर्ह्राद+वतुप् स्त्रियाम= निह्रादवती sounding, qual महाचमू।

6 महाचमू —चमू meaning सेना is declined like वधू। महती चमू इति महाचमू the huge army i e, army of the Kiratas,—कर्मधा with पुंवद्भाव in महती। Then again महत becomes महा with आत added in समानाधिकरणसमास by the rule "आन्महत समानाधिकरण-जातीययो"।

7 युगान्त etc—अभि+हन+क्त कर्मणि स्त्रियाम=अभिहता struck युगस्य अन्त end of a yuga, ६ तत—। युगान्तस्य or युगान्ते वात ६ तत or सुप्सुपा। तेन अभिहता, ३ तत। qual अम्भोनिधिवीचिसंहति।

8 निनाद कुर्वती—Qual वीचिसंहति। This is to match the epithet निह्रादवती।

9 अम्भोनिधि &c—अम्भोनिधि is sea तस्य वीचय, तासा संहति (समूह), ६ तत। This is उपमान of महाचमू। As arrays of sea-waves struck by strong dissolution-wind produces sound in waves and

makes these rush on, so the long lines of Kirata army yelled and rushed on towards Arjuna Agitation of waves by dissolution-wind is a favourite metaphor with our poet, compare—"वारिधीनिव युगान्तवायव क्षोभयन्त्यनिभृता गुरूनपि" XIII 65

10 Voice—महाचम्वा निक्राद्रवत्या चेलि कुर्वत्या वाताभिहतया वीचिमहत्या इव।

28 The wind was favourable then

रणाय जैत्र प्रदिशन्निव त्वरा
तरङ्गितालम्बितकेतुसन्तति ।
पुरो वलाना सघनाम्बुशीकर
शनैः प्रतस्थे सुरभिः समीरणः ॥ २८ ॥

Prak —Easy

Prose —जैत्र (जयनशील) तरङ्गितालम्बितकेतुसन्तति (तथा) सघनाम्बुशीकर सुरभि समीरण (वायु) रणाय त्वरा प्रदिशन् इव (रणाय सेना त्वरयन्निव) (सैन्याना) पुर शनै प्रतस्थे (ववौ इत्यथ)।

Beng —জয়সূচক (অর্থাৎ অনুকূল) সুগন্ধ বায়ু, পতাকাসমূহকে তরঙ্গিতভাবে অবস্থিত রাখিয়া, সান্দ্রজলকণা বহন করিয়া এবং যুদ্ধের জন্য সৈন্যদিগকে ত্বরাযুক্ত করিয়া, সৈন্যদের অগ্রে অগ্রে ধীরভাবে (অর্থাৎ মৃদু মন্দ ভাবে) প্রবাহিত হইতে লাগিল।

Eng —Favourable fragrant breezes making the line of flags fluttering, carrying thick particles of waters and hastening as if the army for the fight, blew on gently before that army (of the Kiratas).

Expl —When the Kirata army marched against Arjuna, then favourable fragrant gentle wind was blowing before

them This was not only an auspicious indication of victory but it also made the flags uniformly fluttering and hastened the whole army for a victorious battle

Malli —रणायेति। जेता एव 'जैत्र' जयनशील, अनुकूल इत्यर्थ [जयते तृन्नन्तात प्रज्ञादित्वात स्वार्थे अण्प्रत्यय] 'तरङ्गितालम्बितकेतुसन्तति' तरङ्गित सञ्जाततरङ्ग यथातथा आलम्बिता अवस्थिता केतुसन्ततयो येन स। सह घनै सान्द्रै अम्बुशीकरै वर्त्तमान 'सघनाम्बुशीकर, सुरभि' सुगन्ध 'समीरण' वायु 'रणाय त्वरा प्रदिशन्निव' त्वरयन्निव 'वलाना' सैन्याना 'पुर' अग्रे 'शनै प्रतस्थे' प्रस्थित, ववौ इत्यर्थ ॥ २८ ॥

CHARCHA

1 रणाय—रण battle तस्मै। कर्मणि ४र्थी by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिन"। Thus रणाय=रण प्रवर्त्तयितुम।

2 जैत्र —जि+तृन् ताच्छील्ये=जेता a victor जेता एव इति जेतृ+अण् स्वार्थे प्रज्ञादि=जैत्र victorious i e, auspicious and favourable See also Malli and compare "जैत्राभरणम्" in Raghu XVI 72 Qual समीरण।

3 प्रदिशन्—प्र+दिश+लट स्थाने शतृ=प्रदिशन् ordering, prompting Qual समीरण।

4 तरङ्गित &c—केतु is flag केतूना सन्तति (समूह) इ तत। तरङ्ग+इतच् जातार्थे=तरङ्गितम् fluttering, आलम्बित is held or made, तरङ्गितम (यथा तथा) अवलम्बिता, सुप् सुपा—made fluttering, and this was due to wind, wind made flags flutter in the air, तरङ्गितालम्बिता केतुसन्ततय येन स, वहु। Which made lines of flags (there) fluttering (in the air), This uniform fluttering of flags is also auspicious

5 सघनाम्बुशीकर—अम्बुना शीकरा, particles of watei, ६ तत। घना अम्बुशीकरा dense paiticles of watei, कर्मधा। तै सह वर्त्तमान सघनाम्बुशीकर, oi सहघनाम्बुशीकर। वहु—। Qual समीरण। This suggests the शैत्यगुण of वायु at that time It was also सुरभि, and मन्द as is indicated by शनै प्रतस्थे।

6 प्रतस्थे—प्र+स्था+लिट अ। Blew on Nom समीरण। "समवप्रविभ्य स्थ" इति अत्रात्मनेपदम।

7 Voice—जवेन आलम्बितकेतुसन्ततिना सघनाम्बुशीकरेण सुरभिना समीरणेन प्रतस्थे।

8 पुर—अग्रे। पूर्व+ङि (७मी)+असि स्वार्थे=पुर (अव्यय), by the rule" पूर्वाधरावराणाम असि पुर् अध् अवश्च एषाम्"—पूर्व, अधर, अवर in सप्तमी &c take असि स्वार्थे and aie changed respectively to पुर्, अध् and अव्। अधि ७मी। अव्ययत्वात विभक्तिलोप। Compaie" अमु पुर पश्यसि देवदारुम"—Rag II Kalidasa also uses in Kumaia the unusual पुरत in the sense of पुर, compare "इयञ्च तेऽन्या पुरतो विडम्बना"।

29 The tumult of the army pervades all the quarters

जयारवक्ष्वेडितनादमूर्च्छित:
शरासनज्यातलवारणध्वनि:।
असम्भवन् भूधरराजकुक्षिषु
प्रकम्पयन् गामवतस्तरे दिश:॥ २८॥

Piak—शरासनज्यातलवारणध्वनि दिश अवतस्तरे [The sound of the leather fence worn in the left hand by warriors to protect the hand from the stroke of the bow-string, and the twang of

bows at the same time coverd all the quarters] How is this possible ?—गाम् प्रकम्पयन् दिश अवतस्तरे [The sound shook the earth and then pervaded the quarters] But how can the strong Himalayan region be shaken ?—ध्वनि भूधरराजकुक्षिषु असम्भवन् गाम् प्रकम्पयन् दिश अवतस्तरे [The sound could not be held in the strong caves of the Himalayan region, so its force shook the entire earth there and pervaded all the quarters] I can't follow you—जयारवक्ष्वेडितनादमूर्च्छित —ध्वनि [The sound was enormously augmented by the victorious words uttered by the bards and by the war-cry of the warriors So Himalyan regions cannot hold it and the force thereof shook the earth and pervaded all the querters around]

Prose —जयारवक्ष्वेडितनादमूर्च्छित (विजयसूचकनादवर्द्धित) शरासनज्या-तलवारणध्वनि (धनुर्गुणानाम आघातवारणाना च ध्वनि) भूधरराजकुक्षिषु असम्भवन् (मानमप्राप्य) गा (भुव) प्रकम्पयन् दिश अवतस्तरे (व्यानशे)

Beng —ধনুগুণেব শব্দ, ও গুণেব আঘাত হইতে হস্তবক্ষাব জন্য পবিহিত তলবাবণেব ধ্বনি, বন্দিগণেব ও বীবদেব সিংহনাদে বর্দ্ধিত হইযা হিমালযেব কুক্ষিতে (গুহাতে) স্থান না পাইযা তাবৎ ভূতল কাঁপাইযা সমস্ত দিক্ ব্যপিযা ফেলিল ।

Eng —The sound of the fence worn (in the left hand) to protect it from the stroke of the bow—string being augmented by the laudations of bards and by the victorious war-cry of the warriors could not find footing in the caves of the Himalayan region, and shook the earth and pervaded all the quarters

Expl—See Prak and Eng .

Malli —जयेति। 'जयारवन्वेडितनादमूर्च्छित' जयारवै वन्दिना जयजयेति शब्दै न्वेडितनादै सिंहनादैश्च मूर्च्छित वर्द्धित 'शरासनज्यातलवारणध्वनिः' शरासनज्यानां धनुर्गुणानां तलवारणानां च ध्वनिः 'भूधरराजकुक्षिषु' गिरिगुहासु 'असम्भवन्' अमान्, अवकाशमलभमान इत्यर्थ । अतएव 'गां' भुवं 'प्रकम्पयन्' [एतेन बलानां बाहुल्यमुक्तम] 'दिश अवततार' व्यानशे ["कृतश्च संयोगादेर्गुण"]। अत्र मूर्च्छापदार्थस्य विशेषणगत्या असम्भवन्हेतुत्वात काव्यलिङ्गम्। गिरिकुक्षिरूपापेक्षया ध्वनेराधेयस्य आधिक्योक्ते अधिकालङ्कारश्च। ताभ्याञ्च इयम् असम्भवन् इति वाचकं विना उत्थाप्यमानोपात्तमूर्च्छागुणनिमित्ता प्रतीयमाना क्रियोत्प्रेक्षा। तै अङ्गाङ्गिभावेन सङ्कीर्य्यन्ते इति संक्षेप (1)॥ २९॥

Notes on Malli

1 The gist of अलङ्कार (figure of speech) here is this—first of all here is काव्यलिंग for the fact of मूर्च्छा (in नादमूर्च्छित) (as an adj clause) is the cause of असम्भवन्, then there is अधिकालङ्कार, for the excess of ध्वनि the आधेय here, is graeter than आधार i e, the गिरिगुहा। Then there is surmise of the क्रिया (क्रियोत्प्रेक्षा) implied here by the two above figures, without reference to the implication of the adjective असम्भवन् and being due to the attribute मूर्च्छा raised here Lastly these form a संकर being related as अङ्गाङ्गिभाव।

CHARCHA

1 जयारव etc—आ+रु+अप् भावे=आरव sound आराव with घञ् is also optionally correct by the rule "विभाषा आङि रुप्लुवो"। But note that usually रु takes घञ् when preceded by any उपसर्ग by the general rule "उपसर्गे रुव"। Compare "वयसा विरावै"

in Raghu II, and compare the use of आरव in Bh VII 48. See also note at the end of our Kirat XIII with ref to "आरव विनेनै"॥ जयस्य आरव, ६तत or जयसूचक आरव, शाकपार्थिवादितत। This is the auspicious जयध्वनि of the bards attending the army. Thus Malli says "वन्दिना जय जयेति शब्दैः"। क्ष्विड (भ्वादि) + क्त भावे = क्ष्वेडितम् war-cry of the सेना। तस्य नाद। जयारवश्च क्ष्वेडितनादश्च, द्वन्द्व। ताभ्या मूर्च्छित (वर्द्धित), ३तत। Qual तलवारणध्वनि। क्ष्विड is taken by some as another form of क्ष्विद (अव्यक्तशब्दे भ्वादि) and as such it takes गुण when सेट्‌निष्ठा follows by the rule 'निष्ठा शीङ् स्विदिमिदिक्ष्विदिधृषः'। Hence क्ष्वेडित is also sometimes seen

2 शरासन etc—शरासन is bow (धनु)। ज्या is bow-string. "मौर्वी-ज्या शिञ्जिनीगुणः"। शरासनस्य ज्या, bow-string, ६तत। तल is ज्याघात here i e stroke of bow-string on the left arm तल वार्यते अनेन इति तल + वृ + णिच् + ल्युट करणे = तलवारणम् the leather fence worn on the left hand to protect it from strokes of bow-string. शरासनज्या च तलवारणञ्च, द्वन्द्व। तयो ध्वनि, ६ तत। Nom to परितस्तरे। As the bards made twangs of bows, the bow-string striking against the protector thereof also made a sound, both these combined made a terrible ध्वनि which shook the earth and pervaded all the quarters

3 असम्भवन्—सम् + भू + शतृ = सम्भवन्। न सम्भवन्, नञतत। Not finding स्थिति within गिरिगुहा।

4 भूधरराज &c—भूधर is mountain here It also means a King भूधराणा राजा इति भूधरराज with समासान्त टच after राजन्

final in a तत by the rule "राजाह सखिभ्यष्टच्"। भूधरराजस्य कुक्षि (गुहा), ६ तत। तेषु। अधि ७मी।

5 अवतस्तरे—अव+स्तृ (स्वादि उभयपदी)+लिट ए। Covered Nom ध्वनि। Its obj here is दिश। Note that स्तृ क्र्यादि also means the same and gives this very sense स्वादि ends in ऋ and क्र्यादि in दीर्घ ॠ। Hence in Voice Ch स्वादि gives स्तर्यते whereas क्र्यादि gives स्तीर्यते, and in क्त स्वादि yields स्तृत and क्र्यादि gives स्तीर्ण। Compare विस्तृत and विस्तीर्ण। For a similar use of स्तृ Compare "शिरोभिर्मही तस्तार" in Rag IV 63, also see our notes under "प्रथासूनु स्रहेन परितस्तरे" XI 8

6 Voice—मूर्च्छितेन ध्वनिना असम्भवता प्रकम्पयता अवतस्तरिरे।

30 Sun's rays reflect on the sharp and polished weapons there

निशातरौद्रे षु विकाशतां गतै:
प्रदीपयद्भि: ककुभामिवान्तरम्।
वनेसदां हेतिषु भिन्नविग्रहै:
विपुस्फुरे रश्मिमतो मरीचिभि:॥ ३०॥

Prak —Easy

Prose —निशातरौद्रेषु वनेसदां हेतिषु (आयुधेषु) भिन्नविग्रहै (संक्रान्त-मूर्त्तिभि) (ततश्च) विकाशतां गतै ककुभां (दिशाम) अन्तरं प्रदीपयद्भि इव (स्थितै) रश्मिमत (सूर्य्यस्य) मरीचिभि विपुस्फुरे (बभासे)।

Beng —কিরাতদের তীক্ষ্ণ (শাণিত) ও ভীষণ আয়ুধসমূহে প্রতিফলিত হইয়া, চারিদিকে বিস্তৃতি লাভ করতঃ এবং দিক্ সমূহের অবকাশ উজ্জ্বল করিয়াই যেন সূর্য্যের কিরণসমূহ বিস্ফুরিত হইতে লাগিল।

Eng —The rays of the sun shone by illuminating the spaces of the quarters as if, for these gained in size being reflected on the sharp (polished) and terrible weapons of the fowlers (Kiratas)

Expl —Easy See Eng

Malli —निशातेति । निशाता तीक्ष्णा अतएव रौद्रा भीषणाश्च ये तेषु 'निशातरौद्रेषु' [विशेष्यविशेषणयो अन्यतरविशेष्यविवक्षायाम इष्टत्वात विशेषण-समास]। वने सीदन्ति इति 'वनसदा' वनचराणा ["सतसूद्विषद्रुहदुहयुजविदभिदच्छिद-जिनीराजामुपसर्गेऽपि क्विप्" इति क्विप्, "तत्पुरुषे कृति बहुलम्" इत्यलुक्] 'हेतिषु' आयुधेषु ["हेति शस्त्रेऽपि पुंस्त्रियो" इति केशव] 'भिन्नविग्रहै' स क्रान्तमूर्तिभि अतएव 'विकाशता' विस्तृतत्वता 'गतै' अतएव 'ककुभा' दिशाम् 'अन्तरम' अवकाश 'प्रदीपयद्भि' प्रकाशयद्भि 'इव' स्थितै [इति उत्प्रेक्षा] रश्मिमत ' सूर्यस्य ["मादुपधायाश्च मतोर्वोऽयवादिभ्य " इति मतुपो मकारस्य न वकार] 'मरीचिभि' करै ['भास करो मरीचि स्त्रीपुंसयो " इत्यमर] 'विपुस्फुरे' बभासे [स्फुरने भावे लिट्] ॥ ३० ॥

CHARCHA

1 निशात etc—नि + शो + क्त कर्त्तरि = निशाता, or निशिता sharp i e polished , this optionality when क्त &c follow is due to the rule "शाच्छोरन्यतरस्याम्"। रौद्र is terrible (भीषण), निशाता च ते रौद्रा, कर्मधा। See Malli तेषु। Qual हेतिषु॥ The हेति i e, आयुध (weapon) were all so polished and sharp that light reflected on these हेतिषु has अधि ७मी।

2 विकाशता गतै —Qual मरीचिभि । The sun's rays (मरीचि) being reflected on polished armours, got augmented (विकाशता गता)।

3 प्रदीपयद्‌भि —प्र + दीप् + णिच् + शतृ। Illuminating or lighting up Qual मरीचिभि। The मरीचि already thus विकाशतां गत, seemed to illuminate the spaces of the quarters (ककुभाम् अन्तरम प्रदीपयद्‌भि मरीचिभि)॥ ककुभ् is usually fem meaning "quarter"। शेषे षष्ठी। But note ककुभ (अकारान्त) means usually a kind of tree—अर्जुनवृक्ष।

4 वनेसदाम—वने सीदन्ति इति वन + सद + क्विप् = वनसद or वनेसद, the ७मी is irregularly retained when a कृत' follows &c, by the rule तत्पुरुषे कृति बहुलम"। See Mallinath तेषाम। शेषे षष्ठी, related to हेतिषु।

5 भिन्नविग्रहै —विग्रह is मूर्त्ति image भिन्ना (स क्रान्ता) विग्रहा (मूर्त्तय) येषा, बहु—। तै। Qual मरीचिभि।

6 विपुस्फुरे—स्फुर + (तुदादि परस्मैपदी) + लिट ए भावे। Shone Its अनुक्तकर्त्ता is मरीचिभि।

7 Voice—गता प्रदीपयन्त भिन्नविग्रहा मरीचय पुस्फुरु।

31 But Shiva (Kiratapati) shone above all

उदूढवक्ष:स्थगितैकदिङ्मुखो
विकृष्टविस्फारितचापमण्डल'।
वितत्य पक्षद्वयमायतं बभौ
विभुर्गणानामुपरीव मध्यग: ॥ १३ ॥

Prak —Easy.

Prose —उदूढवक्ष स्थगितैकदिङ्मुख (उन्नतोरसा आच्छादितैकदिग्विभाग) विकृष्टविस्फारितचापमण्डल (आकृष्टधनुष्क इति यावत्) विभु (किरातरूप शिव) आयत पक्षद्वय (पार्श्वद्वय) वितत्य (विस्तृत कृत्वा) गणाना मध्यग (अपि) उपरि (स्थित) इव बभौ।

Beng —উন্নতবক্ষঃ দ্বারা দিঙ্মণ্ডলের একভাগ আচ্ছাদিত করিয়া নিজ ধনুঃখণ্ড সজোরে ও শব্দসহকারে আকর্ষণ করিয়া কিরাতবেশ শিব নিজ বিশাল পার্শ্বদ্বয় (আরো) বিস্তার করিয়া গণগণের মধ্যভাগে থাকিয়াও ঔন্নত্যহেতু সকলের উপরেই যেন বিরাজ করিতে-ছিলেন।

Eng —Kiratapati Siva who by his broad chest covered one side of the quarter and who fully drew his circle of bow, though in the very midst of the Gana-army, still shone above all by thus spreading his broad sides

Expl —Kiratapati Siva by his usual stature surpassed all others of the Gana-army now appearing as किरातसैन्य। So broad was his chest that it seemed to cover up one side of the quarter, and now when he drew his bow fully, his broad sides too got expanded and this made him greater as if, and he outclassed all others by his height and so by his weight too

Malli —उदूढेति। 'उदूढवक्ष स्थगितैकदिङ्मुख' उदूढेन उन्नतेन वक्षसा स्थगितम् आच्छादितम् एकम एकतर दिङ्मुख येन स। 'विकृष्टविस्फारितचापमण्डल' विकृष्टम् आकृष्टम अतएव विस्फारित निर्घोषित चापमण्डल येन स 'विभु' शिव 'आयत' विस्तृत 'पक्षद्वय' पार्श्वद्वय 'वितत्य' स्वमहिम्ना व्याप्य ['पक्ष साध्य-गरुत पार्श्वसहाय बलभित्तिषु" इति वैजयन्ती] 'गणाना मध्यग' मध्यस्थोऽपि 'उपरि' स्थित 'इव बभौ'। सर्वोन्नतत्वात तथा लक्षित इत्यर्थ (1)॥ ३१॥

Notes on Malli

1 The sense is—he app[illegible] so owing to his all surpassing height

[N B —This suggests उत्प्रेक्षालङ्कार here]

CHARCHA,

1 उद्गढ etc—उद्+वह+क्त=उद्गढ bıoad स्थगित ıs covered दिश मुखम दिङ्मुखम the end of quarter एकम दिङ्मुखम् इति एक दिङ्मुखम one end (oı sıde) of the quaıter उद्गढ वक्ष, कर्मधा—। तेन स्थगितम, ३ तत—। तादृशम एकदिङ्मुखम येन स, वहु—। Qual विभु। Hıs long statuıe coveıed one sıde or end of the quaıteı

2 विकृष्ट etc—वि+कृष+क्त कर्मणि=विकृष्ट drawn (आकृष्ट)। वि+स्फारि+क्त कर्मणि= विस्फारित expanded विकृष्ट च तत विस्फारितम, कर्मधा—। Whıch ıs drawn and expanded (so as to make a twang sound) ı e, fullv dıawn चापस्य (धनुष) मण्डलम, ६ तत—। विकृष्टविस्फारित चापमण्डल येन, वहु—। Qual विभु। That ıs—he was ın an attıtude to fight out hıs enemy Agaın thıs attıtude made hıs broad sıdes all the moıe expanded (आयत पक्षद्वय वितत्य), and he appeaıed all the moıe surpassıng ın sıze

3 वितत्य—वि+तन+ल्यप्। havıng stretched, compare "वितत्य शार्ङ्गम" ın Bh III

4 वभौ—भा+लिट अ। Shone Nom विभु।

5 उपरि—An अव्यय here meanıng उपरिस्थित। Thus ıt ıs here used as adȷ to विभु, or adv Qual स्थित understood

6 Remark—Though गणाना मध्यग, stıll by hıs superhuman stature he outshone all and seemed above all (उपरि स्थित इव वभौ)। For a descrıptıon of fightıng attıtude, compare—"वितत्य शार्ङ्ग कवच पिनह्य तस्थौ सिसग्रामयिषु सितेषु सौमित्रिरच्छिभ्रुवम उज्जिहान"—Bhattı III

7 Voıce—स्थगितदिङ्मुखेन विस्फारितचापेन विभुना वभे

32 *The forest sorrouded by Gana-army*

सुगेषु दुर्गेषु च तुल्यविक्रमैः
जवादहंपूर्विकया यियासुभिः ।
गणैरविच्छेदनिरुद्धमावभौ
वनं निरुच्छ्वासमिवाकुलाकुलम् ॥ ३२ ॥

Prak,—Easy,

Prose —सुगेषु च दुर्गेषु (स्थानेषु) तुल्यविक्रमैः, अहं पूर्विकया (अहमहमिकया) जवात (वेगेन) यियासुभि (यातुमिच्छुभि) गणैः (किरातरूपैः प्रमथगणैः) अविच्छेदनिरुद्धम (अविच्छेदेन विहितम) आकुलाकुलम (आकुलप्रकार) वनं निरुच्छ्वास (रुद्धश्वासम) इव आवभौ ।

Beng,—সুগম ও দুর্গম স্থানে তুল্যবিক্রম, "আমিই পূর্ব্বে যাই" এই অভিমানে সবেগে ধাবিত হইতে ইচ্ছা করিয়া (কিরাতসৈন্যরূপী) প্রমথগণ অবিচ্ছেদে ধাবমান হইয়া (মনে হইল যেন) বনটীকে আকুল ও রুদ্ধশ্বাস করিয়া তুলিল ।

Eng —The forest appeared disturbed and of checked breath being sorrounded by the unceasing march of the Ganas—who forcibly rushed on with the vanity 'I will go first" and whose enterprise was equal both on accessible and inaccessible tracts

Expl —The Gana army's onward march and rush was equally progressive both on accessible and inaccessible places (i e, even and uneven tracts) And everyone of them forcibly rushed on with this idea that "I will go first". More over the army was extremely vast and so their march was unceasing,

and the forest surrounded or oppressed by this unceasing march seemed extremely disturbed and breathless as well In other words their dense and continual march so much flooded the forest that everything seemed disturbed and choked there

Malli —सुगेष्विति। सुखेन दुःखेन च गच्छन्ति एषु इति 'सुगेषु' सुगमेषु 'दुर्गेषु' दुर्गमेषु च समविषमदेशेषु इत्यर्थ ["सुदुरो अधिकरणार्थे डो वक्तव्य । अतएव (गमे) टिलोप] 'तुल्यविक्रमै' लाघवात समसञ्चारै 'जवात' वेगात 'अह-पूर्विकया' अहमिकया ["अह पूर्वमह पूर्वमित्यहपूर्विका स्त्रियाम" इत्यमर । मनोज्ञादित्वात वुञप्रत्यय (?)। पृषोदरादित्वात वुञ्ञाभाव (See char)] 'यियासुभि' यातुमिच्छुभि [याते सन्नन्तात उप्रत्यय] 'गणै' प्रमथै ["गणा प्रमथसङ्घौघा" इति वैजयन्ती] 'अविच्छेदेन निरुद्धम अतएव 'आकुलाकुलम्' आकुलप्रकारम ["प्रकारे गुणवचनस्य" इति द्विर्भाव] 'वन, निरुच्छ्वास निरुद्धप्राणम् 'इव आवभौ'। इति उत्प्रेक्षा ॥ ३२ ॥

CHARCHA

1 सुगेषु, दुर्गेषु—सु + गम + ड अधिकरणे = सुग accessible place Similarly दुर् + गम + ड अधिकरणे = दुर्ग inaccesible place like fort hill &c, तेषु। अधि ७मी। Here अधिकरणे ड after गम preceded by सु and दुर् comes by the Varttika "सुदुरोरधिकरणे डो वक्तव्य"।

2 तुल्यविक्रमै—तुल्य विक्रम (शक्ति) येषा, वहु—। तै । Qual गणै । This shows their indomitable prowess

3 जवात—जु + अप् भावे = जव force, velocity तस्मात। हेतौ ५मी। or ल्यप् लोपे कर्मणि ५मी। Thus जवमाश्रित्य = जवात्।

4 अहपूर्विकया—अह पूर्वम (= I first") इति अह पूर्वम् सुप् सुपा। तत स्वार्थे कन् = अह पूर्वकम्, स्त्रियाम अहपूर्विका, तया। The idea—"that

I will go first" is the mode of warriors in an enterprising march, or—अहं पूर्वकम् अस्त्यस्य इति मत्वर्थीयो ठन् (इक) प्रत्ययः स्त्रियाम् = अहंपूर्विका। इया। करणे इया। Mallinatha derives अहंपूर्विका as अहं पूर्वम्, सुप्सुपा। तस्य भाव इति मनोज्ञादित्वात् वुञ्। And lastly he supports want of वृद्धि in अहं पूर्व when वुञ् follows, by पृषोदरादित्वात् वृद्ध्यभाव। But as the मनोज्ञादि list of any book does not contain the word अहं पूर्व so we prefer our above derivation than Malli's, derive अहमहमिका (meaning egoism) thus—अहमहं शब्दउच्यते इति अहं-शब्दस्य वोप्सायां द्वित्वे ब्रीह्यादित्वात् ठन्। निपातनात् टिलोपाभाव। As regards अहं पूर्विका, Bhanuji says "अहं पूर्वमहं पूर्वम्' इति योधाना धावनक्रियाया"। See also Amara quoted by Malli

5 यियासुभि —या + सन् + उ = यियासु। तै। Qual, गणै। Their such attitude in marching shows their victorious cheerful spirit

6 गणै —करणे इया।

7, अविच्छेद &c—विच्छेद is break, अविच्छेद is non-break, continuous नि + रुध + क्त कर्मणि = निरुद्ध checked, or oppressed अविच्छेदेन निरुद्धम् checked by ther continuous (march) इतत। Qual, वनम।

8, आवभौ—आ + भा + लिट अ। appeared, Nom, वनम्।

9, निरुच्छ्वासम्—उच्छ्वास is breath निरस्तम् उच्छ्वासमस्मात्, वहु। निरुच्छ्वासम् is without breath i, e, continual march of the vast गण-army so pressed the forest all around that it seemed to be suffocated Qual वनम्।

10 आकुलाकुलम्— आकुलप्रकारम् इति प्रकारे द्वित्व by the rule "प्रकारे गुणवचनस्य"। Then the whole is like a कर्मधारय compound by

the rule 'कर्म ... ...'। And we get आकुल बुलम। Qual. बलम।

33 Then it right expands the site occupied

तिरोहितश्वभ्रनिकुञ्जरोधसः
समश्नुवानाः सहसातिरिक्तताम्।
किरातसैन्यैरपिधाय रेचिताः
भुवः क्षणं निम्नतयेव भेजिरे ॥ ३३ ॥

P k—Easy

Prose—किरातसैन्यैः तिरोहितश्वभ्रनिकुञ्जरोधसः भुवः सहसा अतिरिक्तताम् (उन्नतता) समश्नुवानाः (भजमानाः) अपिधाय (आच्छाद्य) रेचिताः (रिक्तीकृताः सन्तः) क्षणं निम्नतया (गभीरतया) भेजिरे इव (प्राप्ता इव)।

Beng—কিরাতসৈন্যকর্তৃক পর্বতস্থ গহ্বর, কুঞ্জ এবং তটদেশ আচ্ছাদিত হওয়ায় ভূপ্রদেশ সহসা উচ্চ হইয়া গেল এবং সেই স্থান আচ্ছাদিত ও রিক্তীকৃত হওয়ায় আবার ক্ষণকালের জন্য নিম্নতা প্রাপ্ত হইল।

Eng—The mountaneous regions having its caves, bowers and edges of slopes (banks) covered by the Kirata army suddenly attained height and being vacated thereafter attained lowness for a moment

Expl—See Eng

Malli—तिरोहितेति। "किरातसैन्यैः, तिरोहितश्वभ्रनिकुञ्जरोधसः" तिरोहितानि छन्नानि श्वभ्रनिकुञ्जरोधांसि गर्त्तकुञ्जतटानि यासां ताः अतएव 'भुवः' प्रदेशाः 'सहसा अतिरिक्तताम्' उत्तानतां 'समश्नुवानाः' अश्नुवत्यः तथा 'अपिधाय' आच्छाद्य 'रेचिताः' रिक्तीकृताः मुक्ताः 'क्षणं निम्नतया' गाम्भीर्येण 'भेजिरे इव' प्राप्ता इव इत्युत्प्रेक्षा। सैन्यैर्या भुवो व्याप्तास्ता उत्ताना प्रतीयन्ते, ये मुक्तास्ता एव निम्ना प्रतीयन्ते इत्यर्थः (1) ॥ ३३ ॥

Notes on Malli

1 The sites covered by the army appeared high and those vacated by them seemed low

CHARCHA

1 तिरोहित etc—तिरस् is an अव्यय meaning dis-appearance तिरस् + धा + क्त कर्मणि = तिरोहित concealed, here covered तिरस् is a गति by the rule "तिरोऽन्तर्धौ" and तिरोहितम् is a case of गति तत्। It is however optionally a गति when कृ follows by the rule "विभाषा कृञि"। But in cases like तिरोदधे, प्रादुरासीत there is no समास owing to the prohibition "उपपदमतिङ"—an उपपद is compounded but not with a तिङन्त word It is merely placed before दधे &c by the rule "ते प्रागधातो"। श्वभ्र is caves, निकुञ्ज is bower, रोधस् is edge of slopes or bank (तट)। श्वभ्रञ्च निकुञ्जश्च रोधश्च, द्वन्द्व, तिरोहितानि श्वभ्रनिकुञ्जरोधांसि यासाम्, बहु। ता। Qual, भुव।

2 समश्नुवाना —सम + अश (व्यादि व्याप्तौ or प्राप्तौ &c) + शानच् कर्त्तरि = समश्नुवाना attaining (here), Qual भुव। The भूप्रदेश there being covered over by किरातसैन्य attained loftiness (अतिरिक्तताम् समश्नुवाना)।

3 अपिधाय—अपि + धा + ल्यप्। Having covered, पिधाय is also correct This is due to the Karika "वष्टिभागुरिरल्लोपमवाप्योरुपसर्गयो आपश्चापि हलन्तानां यथा वाचा निशा दिशा"। Comp "भुजङ्गपिहितद्वारम् पातालमधितिष्ठति"—Rag

4 रेचिता —रिच + णिच् + क्त कर्मणि = रेचित vacated, emptied Qual. भुव। Its अनुक्त कर्त्ता is किरातसैन्यैः।

5 चयम—व्याप्तार्थे २या।

6. নিম্নতয়া—নিম্নতা is lowliness, গম্ভীরতা। অনুক্তকর্তা of ভেজিরে।

7 ভেজিরে—ভজ+লিট ইরে কর্মণি। It agrees with উক্তকর্ম—ভুব here

8 Voice—নিম্নতা সমসুবান ভুব etc বভাজ ।

34 *The forest as if gone down*

পৃথূরুপর্যস্তবৃহল্লতাততিঃ
জবানিলাঘূর্ণিতশালচন্দনা।
গণাধিপানা পরিতঃ প্রসারিণী
বনান্যবাঞ্চীব চকার সংহতি ॥ ৩৪ ॥

Prak —Easy

Prose —পৃথূরুপর্য্যস্তবৃহল্লতাততি (বিশালসক্থিক্ষিপ্তলতাপ্রতানা) জবানিলাঘূর্ণিতশালচন্দনা (বেগবাতভ্রমিতশালচন্দনবৃক্ষা) পরিত প্রসারিণী গণাধিপানা সংহতি (গণনায়কসমূহ) বনানি অবাঞ্চি (নীচানি) ইব চকার।

Beng —বিশাল উরুদেশদ্বারা লতাপ্রতান বিক্ষিপ্ত করিয়া এবং বেগজন্য বায়ুদ্বারা তত্রস্থ শাল ও চন্দনবৃক্ষ বিঘূর্ণিত করিয়া চতুর্দিকে বিসরণশীল গণনায়কসমূহ তাবৎ বনটীকে যেন নীচুই করিয়া ফেলিল।

Eng —The leaders (commanders) of the ganas spreading all around, made the forest as if gone down, by scattering the creepers there with their thighs, by whirling Sala and Sandal trees there by the wind due to their velocity

Expl —The mad and infuriated onrush of the gana leaders scattered the creepers there and whirled the Sala and Sandal trees and thus as if made the forestlow and gone down See also Eng

Malli —'पृथूरुपर्य्यस्तबृहल्लतातति' पृथुभि विशालै ऊरुभि सक्थिभि पर्य्यस्ता क्षिप्ता बृहत्यो लतातततयो यया सा 'जवानिलाघूर्णितशालचन्दना' जवानिलेन वेगमारुतेन आघूर्णिता भ्रमिता शाला सर्जतरव चन्दनानि च यया सा ["प्राकारवृक्षयो शाल सर्जतरु स्मृत" इति शाश्वत] 'परित' सर्वत 'प्रसारिणी' प्रसरणशीला 'गणाधिपाना स हति' समूह वनानि 'अवाञ्चि' नुग्रव्जानि 'इव' नीचानीव इत्यर्थ 'चकार' इत्युत्प्रेक्षा । [अवाञ्चति अधोभवति अवपूर्वादञ्चते क्विप् (? क्विन)। "स्यादवाङप्यधोमुख" इत्यमर]॥

CHARCHA

1 पृथूरु &c—पृथव ऊरव, कर्मधा। तै पर्य्यस्ता (क्षिप्ता) ३ तत। लताना ततय (सन्ताना), ६ तत। बृहती लताततिः, कर्मधा with पुंवद्भाव । पृथूरुपर्य्यस्ता बृहल्लतातततय यया सा, बहु। Qual (गणाधिपाना) स हति ।

2 जवानिल etc—जव is force जवस्य or जवजन्य अनिल, ६तत or शाकपार्थिवादितत्। The wind due to force of a man (or object) आघूर्णित whirled down or made topsy-turvy जवानिलेन आघूर्णित, ३ तत। शालाश्च चन्दनाश्च, द्वन्द्व। जवानिलाघूर्णिता शालचन्दना यया, बहु। Qual स हति ।

3 परित प्रसारिणी—प्र + सृ + णिनि कर्त्तरि साधुकारिणि स्त्रियाम् = प्रसारिणी spreading Qual स हति । For a similar idea compare "परितो विसारिणा निजेन तेजसा"—Raghu परित is an अव्यय meaing सर्वत ।

4 चकार—कृ + लिट अ। Made. Nom स हति and its obj is वनानि here

5 अवाञ्चि—Pred, to वनानि। अवाच् means low down अव+ अञ्च + क्विन् = अवाक्। The affix is क्विन् and not क्विप् as in Malli, The rule in full is "ऋत्विग्दधृक्स्रग्दिगुष्णिग्-अञ्चु युजि—क्रुञ्चाञ्च"।

6, Voice,—स हत्या प्रसारिण्या पर्य्यस्तलताततया वनानि चक्रिरे ।

35 *At this Arjuna was furious*

ततः सदर्पं प्रतनुं तपस्यया
मदस्रुतिक्षाममिवैकवारणम् ।
परिज्वलन्तं निधनाय भूभृतां
दहन्तमाशा इव जातवेदसम् ॥ ३५ ॥

[N, B —Slokas 35 42 form a complete sentence],

Prose,—तत सदर्प तपस्यया (तपश्चर्य्यया) प्रतनु (कृश) मदस्रुतिक्षामम एकवारणम इव (एकाकिन मत्तगजमिव) स्थितम, (तथा) भूभृता निधनाय परिज्वलन्तम्, आशा (दिश) दहन्त जातवेदसम् (अग्निम) इव स्थितम् (अनं तरं जिन गणा समासेदु —sl, 42) ।

Beng —তারপর দর্পযুক্ত (আত্মনির্ভরতাযুক্ত), তপশ্চর্য্যা দ্বারা কৃশ, মদস্রাব হেতু কৃশ একাকী মত্ত গজের ন্যায় স্থিত, এবং রাজগণের বিনাশজন্য তপোদ্বারা জাজ্বল্যমান, আর দিগ্‌বিদিগ্ প্রদীপ্তকারী দীপ্তাগ্নির ন্যায় স্থিত অর্জ্জুনকে গণগণ প্রাপ্ত হইল।

Eng,—The Ganas attained Arjuna (Anilavajin = the white horsed one), full of self confidence, emaciated through penance remaining alone like a lordly tusker waned through rutting, shining to kill the kings and stationed like the Firegod lighting up the quarters,

Expl —I ss Sec I ।

Malli—अथाष्टभि श्लोकै अर्जुन [illegible] गणानाह तदभिद्रोहिण इ तत इत्यादिना. (1) 'तत' 'सदर्पं' सगर्वं [illegible] 'तपस्यया तपश्चर्यया तपस्विनं' कायक्लेशात ([illegible]) [illegible] 'प्रतनुं' कृशम, अतएव 'मदस्रुति' [illegible] 'वार्यो' [illegible] 'वार्यो वा' इति [illegible] मकार]

'एकवारणम्' एकाकिनं 'गजमिव स्थितम्' इत्युपमा। पुनः 'भूभृतां राज्ञां 'निधनाय' नाशाय 'परिज्वलन्तं तेजस्विनम् अतएव 'आशा' दिशः दहन्तं जातवेदसमिव' अग्निमिव 'स्थितम्' इत्युपमालङ्कारः। ["कृष्णवर्त्मा जातवेदास्तनूनपात्" इत्यमरः ॥ ३५ ॥

CHARCHA

1 सदर्पम्—दर्प is brag, here it means self confidence due to internal strength and power, दर्पेण सह वर्त्तमानं सदर्पं or सहदर्पं बहु। तम्। Qual, अनीलवाजिनम् [in sl, 42],

2, तपस्यया—तपः चरति इति तपस्+क्यङ्=तपस्य (नामधातु)+अ स्त्रियाम=तपस्या penance तया। करणे तया। He was तपस्यया प्रतनु, so he was full of दर्प due to self confidence Here "तपस्यते क्यजन्तात्" in Malli is a slip, it should be तपस्यते क्यङन्तात्। But in spite of क्यङ्, we get परस्मैपद due to the varttika "तपसः परस्मैपदञ्च" see XIII, "भवता तपस्यते" and तपस्यते in sl 21 ante

3, मद etc—क्षै क्षये भ्वादि+क्त कर्त्तरि=क्षाम emaciated, See Malli for rule, मदस्य स्रुतिः (क्षरणम्), ६ तत। तया क्षाम ३ तत्। तम्। Qual, एकवारणम् (which is उपमान of अनीलवाजिनम्)। एकवारण is a solitary elephant As such a मत्तगज though emaciated but still shines on even after rutting so was Arjuna, मदस्रुति shows that the गज was a मत्त or lordly tusker, For a मत्तगज only ruts,

4 निधनाय—कर्मणि ४र्थी by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिनः"।

5 भूभृताम—भू+भृ+क्विप् कर्त्तरि=भूभृत king, तेषाम्। कृद्योगे, कर्मणि षष्ठी, the कृत is in निधनाय।

6. परिज्वलन्तम्—परि+ज्वल+शतृ। Qual अनीलवाजिनम् of sl 42

Arjuna was practising penance to win Duryodhana and others (See Intro) So he was भूभृता निधानाय परिज्वलन्।

7 दहन्तम्—दह+शतृ। Qual जातवेदसम। He (Arjuna) was also like जातवेदस् (fire-god) by lighting up the quarters (आशा दहन्तम) by his internal तपोजन्यतेज।

8 Voice—सदर्पं प्रतनु एकवारणा इव परिज्वलन् दहन् जातवेदा इव अनीलवाजी गणै समासेदे।

36 Arjuna now takes an arrow

अनादरोपात्तधृतैकसायकं
जयेऽनुकूले सुहृदीव सस्पृहम्।
शनैरपूर्णप्रतिकारपेलवे
निवेशयन्तं नयने बलोदधौ॥ ३६॥

Prose—अनादरोपात्तधृतैकसायकम् अनुकूले सुहृदीव जये सस्पृहम् (तथा) अपूर्णप्रतिकारपेलवे (बाणाहरणरूपप्रतिकाराकरणात कोमले, क्षुद्रे इत्यर्थ) बलोदधौ शनै नयने निवेशयन्तम (अनीलवाजिन गणा समासेदु,—sl 42)

Beng—গণগণ শ্বেতাশ্ব অর্জ্জুনকে প্রাপ্ত হইলেন, অর্জ্জুন অনাদরের সহিত নিষঙ্গ হইতে একটী বাণ তুলিয়া গ্রহণ করিলেন এবং অনুকূল মিত্রের ন্যায় জয়ে স্পৃহাযুক্ত হইলেন, এবং তিনি সেনাসমুদ্রে—যে সেনা বাণাহরণরূপ প্রতিকার না করায় ক্ষুদ্রপ্রায় ছিল—ক্রমে দৃষ্টি-নিক্ষেপ করিলেন।

Eng,—The Ganas attained Arjuna (sl 41) who easily took up and held an arrow and was eagerfor victory as for a favourable friend, further he gradually cast his eyes on the sea-like army that was small to him for not having attained their remedy in taking the arrow back

Expl,—As the Ganas approached and reached Arjuna, he easily and without showing attachment took up an arrow from his तूणीर and held it in his hand ready to strike with it if necessary and he seemed to be eager for and sure of victory He now cast his eyes on the vast sea like Gana-army and regarded it very small for it could not as yet take back the arrow from Arjuna's command

Malli —अनादरेति। पुनश्च 'अनादरोपात्तधृतैकसायकम्' अनादरेण अवगणनया उपात्तो निषङ्गात उद्धृतो धृतश्च एक सायको येन त, तथा 'अनुकूले सुहृदीव जये सस्पृह जयमिच्छन्तमित्यर्थ। पुनश्च अपूर्णो न्यून प्रतिकारो बाणाहरणप्रत्यर्पणरूपो यस्य स। अतएव पेलवो लघु, तस्मिन् 'अपूर्णप्रतिकारपेलवे बलोदधौ' सेनासमुद्रे 'शनै' असम्भ्रमेण 'नयने' दृष्टी 'निवेशयन्तम' इति वीरस्वभावोक्ति। [बलम् उदधिरिव इति उपमितसमास। "पेष वासवाहनधिषु च" इति उदकस्योदादेश] ॥ २६ ॥

Charcha

1 अनादरोपात्त etc—उप + आ + दा + क्त = उपात्त or उपादत्त i e, taken out from the तूण। Thus Malli says "निषङ्गात उद्धृत"। न आदर (आसक्ति) इति अनादर (अनासक्ति), नञतत। अनादरेण उपात्त, ३ तत। He took without showing any attachment for the सायक i e, he freely and easily took it from the shaft अनादरोपात्तश्च (स) धृतश्च, कर्मधा। एक सायक, कर्मधा। अनादरोपात्तधृत एकसायक येन स, बहु। तम्। Qual अनीलवाजिनम् (in sl 42)

2 जये सस्पृहम्—स्पृहा (अभिलाष)। तया सह वर्त्तमान सस्पृह or सहस्पृह। बहु। तम्। Qual अनीलवाजिनम। He eagerly looked for जय, as one looks ardently for a favourable friend—अनुकूले सुहृदि इव जये सस्पृहम्, comp "जयमिच्छति तस्य मनसि" XIII 2 In this

connection also compare "उपलब्धगुण परस्परभेदं मचिव शुद्ध इवादरे च वाम"—XIII 14

3 अपूर्ण etc—प्रतिकार is remedy i e, remedy of forcibly taking away the arrow from Arjuna's clutches अपूर्ण प्रतिकार यस्य, बहु। अपूर्णप्रतिकारस्य तत पेलवम्, कर्मधा। तस्मिन। Qual बलोदधौ। The बलोदधि being अपूर्णप्रतिकार, was naturally पेलव (or कोमल) i e क्षुद्र [small] and vulnerable

4 निवेशम तम—नि + विश + णिच् + शतृ। Placing Qual धनोल-वाशिमम्। He first took an arrow and then placed his eyes on the vast army [बलोदधि]।

5 बलोदधौ—उदकानि धीयन्ते आसाम इति उदक + धा + कि अधिकरणे = उदधि = a sea। The rule for अधिकरण "कि" is "कर्मण्यधिकरणे च"। Then उद is ordered in place of उदक when धि follows by the rule "पेष वासवाहनधिष च"। बलम उदधि इव इति उपमितसमास by the rule "उपमित व्याघ्रादिभि सामान्याप्रयोगे"। तस्मिन। अधि ७मी।

6 Voice—See sl 35 and 42 for voice change in these slokas

3. He was firm like a sea

निषसमापत्प्रतिकारकारणे
शरासने धैर्य इवानपायिनि ।
अलङ्घनीय प्रकृतावपि स्थितं
निवातनिष्कम्पमिवापगापतिम् ॥ ३७ ॥

Prose—[illegible]प्रतिकारकारणे, शरासने, [illegible] धैर्ये [illegible] [illegible] निवातनिष्कम्पम् [illegible]]।

Beng.—স্থির ধৈর্য্যের ন্যায় বিপদ্‌বারণের উপায়স্বরূপ শরাসনকে আশ্রয় করিয়া অবস্থিত, এবং স্বাভাবিকভাবে থাকা সত্ত্বেও অনভিভবনীয়, বাতাভাবহেতু নিশ্চল সমুদ্রের ন্যায় স্থিত (অর্জ্জুনকে গণগণ প্রাপ্ত হইলেন)।

Eng.—The Ganas attained Arjuna resorting to his bow as unto firm patience, the way to ward off evils, and though naturally disposed he was invulnerable and calm for want of wind like an ocean.

Expl.—Even at this onrush of the Ganas he was in a natural attitude and quite undisturbed and seemed calm and invulnerable like an ocean. Further for his success and to tide over this difficulty he fully resorted to his bow, just as one depends on firm patience for success.

Malli.—निषण्णमिति। पुनश्च 'आपत्प्रतिकारकारणे' आपदां प्रतीकारस्य कारणे साधने अनपायिनि स्थिरे 'शरासने' धनुषि 'धैर्य्ये' इव निषण्णं स्थितम्। 'प्रकृता' स्वभावे 'स्थितमपि' निर्विकारमपि इत्यर्थः, अतएव 'अलङ्घनीयम्' अनतिक्रमणीयम् अतएव 'निवातनिष्कम्पं' वाताभावात् निश्चलम् ['निवातावाश्रयावातौ' इत्यमरः] 'आपगापतिं' समुद्रमिव स्थितम् ॥ २० ॥

CHARCHA

1. निषण्णम—नि+सद्+क्त कर्त्तरि=निषण्ण seated on i e, [here] resorted to [आश्रित्य स्थित], तम। Qual अनीलवाजिनम [sl, 42]। The rule 'सदिरप्रतेः' gives षत्व when the cause for the change is in उपसर्ग other than प्रति। This explains "ष" here. Next न becomes ण by "रषाभ्यां नो णः समानपदे" and 'अट् कु प्वाङ् नुमव्यवायेऽपि" —then last न becoms ण [cerebral] by Sandhi, similarly we get विषण्ण।

2 आपत &c—आपद प्रतिकार [or प्रतीकार], ६ तत। तस्य कारणम् [उपायस्वरूपम], ३ तत। तस्मिन्। Qual, शरासने।

3 अनापायिनि—अपाय (अप + इ + अच् भावे) = destruction न अपाय. अनपाय, नञ् तत। तत अनपाय + इनि मत्वर्थे = अनपायिन्। तस्मिन्। Qual. शरासने and धैर्ये। The शरासन (bow) was अनपायिन् (firm) like धैर्य। Hence Arjuna depended on शरासन as on धैर्य। शरासन and धैर्य take अधि ७मी।

4 प्रकृतौ स्थितम—Qual अनीलवाजिनम। Though he was naturally posed, still it shows that even at the onrush of the ganas he was undisturbed (निर्विकार), hence he was अलङ्घनीय like an ocean

5 निवातनिष्कम्पम—निवात is want of wind निवृत्त वात अस्मात, बहु—। निवातस्य निष्कम्पस्य, कर्मधा—। तम। Qual आपगापतिम। An ocean is still तरङ्गहीन, owing to want of wind, so Arjuna was (प्रकृतौ स्थितम) in this attitude now A light (प्रदीप) also becomes so when not disturbed by wind, compare "अन्तश्चराणां मरुतां निरोधात् निवातनिष्कम्पमिव प्रदीपम्"—Kumara III 48

6 आपगापतिम्—अपां समूह इति अप् + अण् = आपम। तेन गच्छतीति आप + गम + ड कर्त्तरि स्त्रियाम् = आपगा a river तस्या पति, ६तत—। It refers to an ocean, उपमान of अनीलवाजिनम्। Arjuna was firm and still and seemed invulnerable like an ocean or an अचल (as in sl 39), and was just patiently waiting and seeing the moment to attack, this was like natural calmness before the advent of a storm

38 *With the dead boar in front, Arjuna was like God-Siva*

उपेयुषीं विभ्रतमन्तकद्युतिं
वधाददूरे पतितस्य दंष्ट्रिणः।
पुरः समावेशितसत्पशुं द्विजैः
पतिं पशूनामिव हूतमध्वरे ॥ ३८ ॥

Prose—अदूरे (समीपे) पतितस्य दंष्ट्रिण (वराहस्य) वधात् उपेयुषी (प्राप्ताम्) अन्तकद्युति विभ्रतम् (धारयन्तम्) (ततश्च) द्विजै अध्वरे हूत समावेशित-सतपशु पशूना पतिम् इव (स्थितम् अनीलवाजिन' गणा समासेदु)।

Beng—নিকটে পতিত দংষ্ট্রীববাহের বধহেতু যমদ্যুতি ধারণ কবায, দ্বিজগণকর্তৃক যজ্ঞে আহূত—এবং যার সম্মুখে যজ্ঞিয়পাত্র স্থাপিত হইযাছে তাদৃশ—পশুপতিব ন্যায় স্থিত অর্জ্জুনকে গণগণ প্রাপ্ত হইল।

Eng—The ganas attained Arjuna who was like (the terrible) Lord Pasupati (Siva) invoked in a sacrifice by the Brahmanas and having a sacrificial animal placed before him , for he also bore the appearance of (terrible) yamaraja due to the slaughter of the boar fallen just near him

Malli—उपेयुषीमिति। पुनश्च 'अदूरे' समीपे 'पतितस्य दंष्ट्रिण' वराहस्य [व्रीह्यादित्वात् इनिप्रत्यय] 'वधात' हेतो 'उपेयषी प्राप्ताम् 'अन्तकद्युति अन्तकस्य इव यमस्य इव द्युतिस्ता 'विभ्रत' धारयन्तम्। तथा च 'द्विजै' ब्राह्मणै 'अध्वरे' यज्ञे ["यज्ञ सवोध्वरो याग" इत्यमर] 'हूतम्' आहूत 'पुर' अग्रे 'समावेशितसत्पशु' समावेशित स्थापित सतपशु यज्ञीयपशु (? यज्ञियपशु) यस्य त 'पशूना पति रुद्रम् इव स्थितम् ॥ ३८ ॥

CHARCHA,

1 उपेयुषीम—उप+इ+क्वसु for लिट्=उपेयिवान attaining तत स्त्रियाम ङीपि=उपेयुषी। ताम्। Qual अन्तकद्युतिम। क्वसु for लिट is allowed in classical language after सद, वस and श्रु usually, again the use of क्वसु after उप+इ in भाषा is specially provided for in the rule उपेयिवान् अनाश्वाननूचानश्च'।

2 बिभ्रतम—भृ+शतृ=बिभ्रत bearing, तम। Qual तनु नवाजिनम।

3, अन्तकद्युतिम्—अन्तकस्य द्युति, ६ तत—। ताम। obj of बिभ्रतम्। Arjuna s द्युति was like the द्युति of the terrible yamaraja Hence द्युति =द्युतिरिव द्युत ।

4, वधात—हन+अप् भावे=वध । तस्मात। हेतो ५मी।

5, अदूरे—न दूरम अदूरम (समीपम), तस्मिन्। 'सप्तमी अधिकरणे च" इति अधिकरणे ७मी।

There is a च in the rule quoted above,and जयादित्य remarks "चकारात दूरान्तिकार्थेभ्यश्च"। Why then not have अन्तिकार्थत्वात सप्तमी ? Ans According to दीक्षित the सप्तमी after दूरान्तिकार्थ words expresses प्रातिपदिकार्थमात्रत्वम and does not express कारकत्व। But here पतितस्य connects अदूरे with क्रिया and gives it कारकत्व। Therefore we have अधिकरणे कारके ७मी here For a similar use compare "वसन्नदूरे किल चन्द्रमौले —Rag VI

6 पुर —पूर्व+ङि (७मी)+असि स्वार्थे=पुर in front An अव्यय having sense of अधि ७मी। अव्ययत्वात विभक्तिलोप ।

7 समावेशित etc—सन् पशु =सतपशु, कर्म धा—। सत्पशु is यज्ञियपशु [sacrificial animal], समावेशित सतपशु यस्य, बहु—। तम्। Qual [पशूना] पतिम्। As अध्वरे हुत [हु+क्त], पशुपति is समावेशितपशु so

now Arjuna with slaughtered boar is front appeard like such a Rudradeva. As Rudra [पशुपति] in such cases is terrible being god of destruction Arjuna was also such bearing अनाकृति and was destructive now Thus पशुना पतिम is उपमान of अनीलवाजिनम् here

30 He was like a mountain by his धैर्य्य गुण ।

निजेन नीत विजितान्यगौरवं
गभीरता धैर्य्यगुणेन भूयसा ।
वनोदयेनेव घनोरुवीरुधा
समन्धकारीकृतमुत्तमाचलम् ॥ ३८ ॥

Prose —निजेन [आत्मन स्वाभाविकेन] भूयसा [प्रभुतेन] धैर्य्यगुणेन विजितान्यगौरव [यथा तथा] गभीरता [दुरवगाहत्व] नीतम्, [ततश्च] घनोरुवीरुधा वनोदयेन समन्धकारीकृत [दुरवगाहीकृत] उत्तमाचलम इव [स्थितम अनील-वाजिन गणा समासेद] ।

Beng —নিজের স্বাভাবিক বিপুল ধৈর্য্যগুণদ্বারা অন্যের গাম্ভীর্য্য সম্পূর্ণ জয় করিয়া অর্জ্জুন দুরবগাহত্ব প্রাপ্ত হইলেন, তাই তিনি নিবিড় ও মহৎ লতাজালসমন্বিত আবিভূ্তবনবাজিদ্বারা দুরবগাহত্ব প্রাপ্ত উত্তমাচলের ন্যায় হইলেন। এবম্ভূত অর্জ্জুনকে গণগণ প্রাপ্ত হইলেন।

Eng —Insurmountable was he made by his own natural immense patience, wherein all other's gravity was outclassed, and thus he was like a lofty mountain made invulnerable by the array of rising forest full of dense and huge creepers. [Such Arjuna was reached by the ganas—sl 42]

Expl.—By his patience and natural equilibrium of mind

he was still and inaccesilable like an ocean [sl 37], now again by his natural and deep patience he ousted all other kinds of gravity and seemed like a lofty invulnerable mountain deeply covered all over with forests full of dense and luxuriant growth of creepers

Malli —पुनश्च 'निजेन' नैसर्गिकेण 'भूयसा' बहुलेन 'धैर्य्यगुणेन' धैर्य्यमेव गुण तेन 'विजितान्यगौरव' विजितम् अन्येषां गौरव गाम्भीर्य्य यस्मिन् कर्मणि तथा 'गभीरता' दुरवगाहत्व 'नीतम्'। अतएव 'घना' सान्द्रा 'उरवश्च' महत्यो 'वीरुध' लताश्च यस्मिन् तेन 'घनोरुवीरुधा, वनोदयेन 'अरण्यप्रादुर्भावेण 'समन्धकारीकृत दुरवगाहीकृतम 'उत्तमाचलम् इव' स्थितम! [समन्ततोऽन्धकारो यस्य स समन्धकार इति विग्रह] ॥ ३८ ॥

CHARCHA

1 नीतम–नी + क्त कर्मणि। Made to attain Qual अनील-वाजिनम्।

2 विजित etc—गुरोर्भाव इति गुरु + अण् = गौरवम् gravity अन्यस्य गौरवम्, अन्य गौरवम् another's gravity, ६ तत। विजितम अन्यगौरवम् यस्मिन् कर्मणि, बहु। तत यथा तथा। Wherein other's gravity was surpassed Adv Qual the क्रिया in नीतम। Arjuna was in such a firm fixed, still and determined attitude that his धैर्य्य outclassed other's धैर्य्य or gravity

3 गभीरताम्–गभीर + तल् भावे। ताम्। obj of नीतम्।

4 धैर्य्यगुणेन—धैर्य्यमेव गुण, कर्मधा। तेन। अनुक्ते कर्त्तरि or करणे ३या। His धैर्य्य was natural with him i, e, his own (निज) and it was immense as well (भूयस्)।

5, वनोदयेन – उद् + इ + अच् भावे = उदय rise, advent वनस्य उदय, ६ तत्। तेन। अनुक्त कर्त्ता of समन्धकारीकृतम्। By the maxim 'भावा-

नयने द्रव्यानयनम्", वनोदय means उदितवन i, e, growing or rising forest

6, घनोरुवीरुधा – वि + रुह + क्विप् = वीरुध् creeper. In वि + रुह + क्विप्, 'the हकार irregularly becomes धकार by the rule" न्यङ्क्वा-दीनाञ्च", and acc to Haradatta this very rule directs दीर्घत्व of the उपसर्ग "वि"। Comp "इहैव निपातनात हकारस्य धकार उपसर्गस्य दीर्घत्वञ्च" —Padamanjari Others say that उपसर्ग is irregularly lengthened by the maxim "क्वचित क्विप्घञादौ उपसर्गस्य दीर्घत्वम्" । Some Lexicons also give the deriv. of वीरुध् as—वि + रुध + क्विप् etc । घना च (ते) उरव, कर्मधा। वनोरव वीरुध (लता.) यस्मिन्। बहु—। तेन। Qual, वनोदयेन। Such densely foliaged forest augments the majesty and gravity (and hence invulnerableness) of a mountain

7 समन्धकारीकृतम्—सम्यक अन्धकार, समन्धकार, प्रादितत। or सगत (संश्लिष्ट, सम्बद्ध &c) अन्धकार, यस्य, बहु—by "प्रादिभ्यो धातुजस्य बहुव्रीहिर्वा-चोत्तरपदलोपो वक्तव्य"। असमन्धकार समन्धकार कृत इति समन्धकार + च्वि (अभूततद्भावे) + कृ + क्त कर्मणि = समन्धकारीकृतम् made highly dark and terrible This epithet is to show the greater terribleness and so invulnerableness of the mountain (उत्तमाचल)॥ उत्तमाचलम् is उपमान of अनीलवाजिनम् here

8 Remark—Our poet compares Arjuna depending on धैर्यगुण—first to a deep calm and so अलङ्घनीय समुद्र, and secondly here to a densely—foliaged lofty mountain. Both are dark-blue like अर्जुन no doubt, but usually an ocean is the standard of comparison for अगाधता, and a mountain for loftiness of a great one's mentality, Still both of these are अलङ्घनीय, so by both these comparison our poet suggests that Arjuna

standing still now with arrow in hand to attack the Ganas, was quite invulnerable Compare "तुगत्वमितरा नाद्री नेद सिन्धावगाधता। अलङ्घनीयताहेतुरुभयं तन्मनस्विनि"—sisupal II, and "अलङ्घ्यं तत्तदुद्वीक्ष्य यद् यदुच्चैर्महीभृताम्। प्रियता ज्यायसीं मा गान्महतां केन तुङ्गता"—XI 60,

40 He was like महावराह *wishing to deliver up the earth,*

महर्षभस्कन्धमनूनकन्धरं
बृहच्छिलावप्रघनेन वक्षसा।
समुज्जिहीर्षुं जगतीं महाभरां
महावराहं महतोऽर्णवादिव॥ ४०॥

Prose—महर्षभस्कन्धम् अनूनकन्धर (स्थूलग्रीव) बृहच्छिलावप्रघनेन (महाशिलातटवत कठिनेन) वक्षसा (उपलक्षित) महाभरा (पापैः भारवती) जगती समुज्जिहीर्षुम्, (तत) महत अर्णवात जगती समुज्जिहीर्षुं महावराहमिव (स्थितम्, अनीलवाजिन गणा समासेदु—sl, 42),

Beng—বৃষভের স্কন্ধের ন্যায় স্কন্ধযুক্ত, স্থূলগ্রীব, বৃহৎ শিলাতটের ন্যায় বিশালবক্ষাঃ এবং দুষ্টরাজরূপসমুদ্র হেতু ভারবতী ধরিত্রীদেবীকে উদ্ধার করিতে ইচ্ছুক অর্জ্জুন, মহান্ সমুদ্র হইতে ধরিত্রীকে উত্তোলন করিতে উদ্যত বরাহরূপী নারায়ণের ন্যায় হইয়াছিলেন। এবম্ভুত অর্জ্জুনকে গণগণ প্রাপ্ত হইলেন।

Eng—The Ganas attained Arjuna—Arjuna, bull-shouldered, tight-necked and having a broad chest like the surface of a big slab of stone, and wishing to deliver the burdened Earth (from the sea of intriguing kings) appeared like the Great boar (i, e Lord incarnate) wishing to deliver the Earth from the great ocean,

Expl.—See Eng and note 7 below

Mallı —महर्षभेति ।—[महर्षभस्कन्ध] महर्षभस्य महावृषभस्य स्कन्धौ इव स्कन्धौ अ सौ यस्य अम्। (उपमानपूर्वपदत्वात उत्तरपदलोप । "ऋषभो वृषभो वृष" इत्यमर । "स्कन्धो भुजोशिरोऽ सोऽस्त्री" इतिचामर)। [अनूनकन्धर] स्थुलग्रीवम्। ("अथ ग्रीवाया शिरोधि कन्धरेत्यपि" इत्यमर)। [वृहच्छिलावप्रघनेन] वृहच्छिल-वप्र महाशिलातट, तद्वत घनेन कठिनेन (वचसा) उपलक्षितम्। (महाभरां) दुष्टै अति भारवतीं [जगती] मही [समुज्जिहीषु] दुष्टराजकार्णवात् समुद्धर्त्तुमिच्छुम्। अतएव [महतोऽर्णवात्] जगती समुज्जिहीर्षुम् उक्तविशेषणविशिष्टञ्च [महावराह-मिव] स्थितम्। अर्थसाधर्म्यात् इयमुपमा न श्लेष, शब्दमात्रसाधर्म्येण तस्य विधानात् इति रहस्यम् (1) ॥ ४० ॥

Notes on Mallı

1 The figure here ıs—उपमा and not श्लेष, for sımılarıty ıs due to sımılarıty of meanıng, and the essence ıs—that the figure श्लेष ıs due to sımılarıty of words

Charcha

I महर्षभस्कन्धम्—ऋषभ ıs bull, महान् ऋषभ महर्षभ a huge bull कर्मधा—wıth आत added to महत by the rule "आन्महत समानाधि-करणजातीययो"। महर्षभस्य स्कन्ध, ६ तत। महर्षभस्कन्ध इव स्कन्ध यस्य, वहु by the rule "सप्तम्युपमानपूर्वस्य उत्तरपदलोपश्च वक्तव्य"—ı,e, a compound wıth a word ın the ७मी or denotıng उपमान leadıng ın ıt may enter ınto a वहुब्रीहि, but then the उत्तरपद dısappears, तम्। Qual, अनीलवाजिनम् of sl, 42,

2, अनूनकन्धरम्—ऊन ıs less, small, न ऊन अनून, नञतत्। अनून (मासल) कन्धर (कन्धरा वा) यस्य, वहु। तम्। Qual. अनीलवाजिनम्।

3, वृहच्छिला &c—वप्र ıs तट or surface (here), शिलाया वप्रम् (or वप्र), ६ तत्। वृहन् शिलावप्र, कर्मधा। वृहच्छिलावप्र इव घन (कठिन), उपमानतत। तेन। Qual वचसा। वचसा has उपलक्षणे ३या। The epıthets suggest hıs fitness for the task

4, समुज्जिहीर्षुम् – सम् + उद् + हृ + सन् + उ = समुज्जिहीर्षु wishing to deliver up, तम्। Qual, अनीलवाजिनम् and महावराहम्।

5. महाभराम् – भृ + अच् कर्त्तरि = भर weight, or भृ (क्रयादि) + अप् भावे = भर weight महान् भर यस्य बहु। ताम्। Qual, जगतीम्। In the case of अर्जुन the earth was महाभरा due to weight of sinful kings like दुर्योधन, and in the case of महावराह it was heavy due to pressure of sinful Rakshass in the Patala

6, महत अर्णवात—अर्णवात has अपादाने ५मी। The allusion is to the वराहवतार when Vishnu dragged the earth from Patala, Compare "रसातलादादिभवेन पुंसा भुवः प्रयुक्तोद्वहनक्रियायाः" and "तवेश्वरेण जगतां प्रलयादिवोर्वीम्" etc in Rag, XIII,

7 Remark—(a) Arjuna sun-burnt during penance and grown dark-blue and in a determined attitude to free the earth of its sinful kings like Duryodhana is compared to the dark-blue वराहावतार of Lord Narayana, the next sloka also supports this

(b) This comparsion with वराहावतार also suggests Arjuna's victory over the kings Duryodhana etc, So also his comparsion with पशुपति in sl, 38, suggests that पशुपति is won by him and he will gain the end of penance,

41 *He was* पुराणपुरुष *i e,* नर *incarnate*

हरिन्मणिश्याममुदग्रविग्रहं
प्रकाशमानं परिभूय देहिनः।
मनुष्यभावे पुरुषं पुरातनं
स्थितं जलादर्श इवांशुमालिनम् ॥ ४१ ॥

Prose.—हरिन्मणिश्यामम् उदग्रविग्रहम् देहिन परिभूय प्रकाशमानम् (तत.) जलादर्शे स्थितम् अंशुमालिनम् इव (तथा) मनुष्यभावे स्थित पुराण पुरुषम् (अनीलवाजिन गणा समासदु —sl 42)।

Beng —মরকতমণির ন্যায় শ্যামবর্ণ, উদারমূর্ত্তি এবং প্রাণিগণকে পরাভূত করিয়া জাজ্জল্যমান অর্জ্জুন, জলাদর্শে প্রতিফলিত সূর্য্যের ন্যায় এবং মনুষ্যভাবে স্থিত পুরাণপুরুষ বিষ্ণুর অংশভূত হইলেন। এবম্ভূত অর্জ্জুনকে গণগণ প্রাপ্ত হইলেন।

Eng —The Ganas attained Arjuna—Arjuna blue like an emerald in appearance and dazzling by outshining all creatures seemed like the sun reflected in the mirror-like water and was the Purana Purusha (Nara—the part of Vishnu) incarnate.

Expl—See Eng and Remark under sl. 40

Malli —पुनश्च 'हरिन्मणिश्याम' मरकतमणिश्यामलम् 'उदग्रविग्रहम्' उदार-मूर्त्ति 'देहिन सत्वान् परिभूय तिरस्कृत्य 'प्रकाशमानम, जलादर्शे जलमेव आदर्श मुकुर तस्मिन् 'अंशुमालिन' सूर्य्यम् 'इव' (? तथा) 'मनुष्यभावे' मनुष्यरूपे स्थित पुराण पुरुषम्'। यो बदरीतपोवननिवासी नारायणसहचरो नरो नाम, स एवायम् इत्यर्थ' ॥ ४१ ॥

CHARCHA,

1, हरिन्मणिश्यामम्—हरिन्मणि is मरकतमणि i e, emerald हरिन्मणि-रिव श्याम, उपमान तत—by the rule "उपमानानि सामान्यवचनै"। तम्। Qual, अनीलवाजिनम्।

2, उदग्रविग्रहम्—विग्रह is image appearance उदग्र (उदार) विग्रह अस्य, बहु। तम। Qual, अनीलवाजिनम्।

3, प्रकाशमानम – प्र + काश + शानच् कर्त्तरि = प्रकाशमान. shining

dazzling तम्। Qual, अनीलवाजिनम्। He was not only blue like an emerald but also dazzling by his penance (cp "ज्वलन्निव ब्रह्ममयेन तेजसा"—Kumara) and outshone all other creatures (देहिन परिभूय प्रकाशमान)।

4, मनुष्यभावे—मनुष्यस्य भाव, ६ तत। तस्मिन्। अधि ७मी। Construe—मनुष्यभावे स्थित पुराण पुरुषम। Owing to his colour and appearance and in reality as well, he was like पुराणपुरुष incarnate i e, he was नर himself the companion of Narayana (See Malli here), also compare—

"वदरी तपोवननिवासनिरतमवगात मा अन्यथा।

धातुरुदयनिधने जगता नरम शम्मादिपुरुषस्य गागतम्" ॥—XII 34.

5 पुरातनम् पुरुषम—Arjuna was नर himself the part (अंश) of नारायण, so he was inreality पुरातन पुरुष। Qual, अनीलवाजिनम्।

6, जलादर्शे—जलमेव आदर्श, कर्मधा। तस्मिन्। अधि ७मी।

7 अंशुमालिनम्—This is उपमान of अनीलवाजिन् or अर्जुन। अंशुना मलते इति अंशु+मल+णिनि कर्त्तरि=अंशुमालिन्, a name of सूर्य। Owing to his dazzling-appearanee due to penance Arjuna was like the Sun reflected in water He was in colour etc like such सूर्य and like नर the part of नारायण। For it is also a fect that sun's disc reflected in water appears blue So the comparsion is very apt Construe—जलादर्शे स्थितम् अंशुमालिनमिव।

42 The गण—*host, met such Arjuna*

गुरुक्रियारम्भफलैरलंकृतं

गतिं प्रतापस्य जगत्प्रमाथिनः।

गणाः समासेदुरनीलवाजिनं

तपात्यये तोयघना घना इव ॥ ४२ ॥

[N, B,—Note that we have a couplet युग्मक with two slokas, a विशेषक with three, a कलापक with four, and a कुलक (multiplet) with more than four (as here) – "द्वाभ्याञ्च युग्मक प्रोक्त त्रिभि प्रोक्त विशेषकम् । कलापक चतुर्भि स्यात तदूर्ध्व कुलक मतम्" ॥] ।

Prose—गुरुक्रियारम्भफलै अलङ्कृत जगतप्रमाथिन तेजसो गति (निधान) अनीलवाजिन गणा तपात्यये (वर्षाकाले) तोयघना (जलभरिता) घना (मेघा) [उत्तमाचलमिव], समासेदु । or— अनीलवाजिन तपात्यये तोयघना घना इव गणा समासेष, ।

Beng —গণগণ ক্রিয়াবম্ভেব সফলতায় মণ্ডিত, জগদভিভাবী তেজেব আধাব শ্বেতাশ্ব অর্জ্জুনকে, বর্ষাকালে জলভরিত মেঘসমূহ যেমন উত্তমাচলকে প্রাপ্ত হয তেমনই প্রাপ্ত হইলেন ।

Eng —The ganas attained Arjuna (the white horsed one), just as water laden clouds attain a lofly mountain in the rainy season – Arjuna who was already endowed with the momentous (successful) results of his undertakings and was the receptacle of world-conquering prowess,

Expl —See Eng,

Malli, – 'गुरुक्रियारम्भफलै' गुरुभि क्रियारम्भाणा फलै 'अलङ्कृत सफलकर्मारम्भम् इत्यर्थ । 'जगतप्रमाथिन' जगद्विजयिन 'प्रतापस्य' तेजस 'गति' स्थानम् । अतोऽस्य बहूनामेकलक्ष्यत्वञ्च युज्यते इति सन्दर्भाभिप्राय (1) । पूर्वोक्तविशेषणविशिष्टम् 'अनीलवाजिन' श्वेताश्वम् अर्जुन 'गणा' प्रमथा 'तपात्यये तोयघना तोयभरिता, वार्षिका इत्यर्थ 'घना' मेघा इव महाचलम् इति शेष, 'समासेदु' अवापु इत्यर्थ ॥ ४२ ॥

Notes on Malli

1 The purport of the composition here is – hence it is fit thas he (Arjuna) was the only object of sight of so many [assembled] there,

CHARCHA

1, गुरुक्रियारम्भ etc – आ + रभ + घञ् कर्मणि = आरम्भ beginning क्रियाणाम आरम्भ beginning [undertaking] of a work, ६ तत। क्रियारम्भाना फलानि, ६ तत। गुरुणि क्रियारम्भफलानि successful results of undertaking, कर्मधा। तै। अनुक्ते कर्त्तरि or करणे ३या। Arjuna's क्रियारम्भ was to win god's favour to conquer all other worldly Kings, And he was well-nigh successful in his aim [क्रियाफलै· अलङ्कृत]। This also suggests that as he has morally won Pasupati's favor [see ante], so he will however temporarily drive off the Ganas and later win worldly battles,

2, अलङ्कृतम् – अलम् + कृ + क्त कर्मणि = अलङ्कृत adorned, endowed Qual' अनीलवाजिनम्। He is already adorned with successful results,

3, गतिम – विधेयविशेषण of अनीलवाजिनम्।

4, जगतप्रमाथिन – जगत प्रमथतीति जगत + प्र + मथ + णिनुण् ताच्छील्ये कर्त्तरि = जगत्प्रमाथिन्। तस्य। Qual, प्रतापस्य। Here णिनुण comes by the rule "प्रे लपसृद्रुमथवदवस"। The epithet suggests Arjuna's victory over wordly powers,

5, समासेदु – सम् + आ + सद + लिट उस्। Nom गणा। Its obj is अनीलवाजिनम [for which see sl, 26 under अनीलवाजिनम्]

6, तपात्यये—तप is summer, अति + इ + अच् भावे = अत्यय extinction तपस्य अत्यय, ६ तत्। तपात्यय means lit end of summer i e, it means rainy season [वर्षाकाल]। अधि ७मी।

7, तोयघना – घन is dense i, e, full [here], तोयेन [जलेन] घना [पूर्णा], ३ तत। Qual, घना।

8, घना इव – This is elliptical for घना उत्तमाचलम इव, गणा अनीलवाजिन समासेदु। This is Malli's construction, But we propose the construction – तोयघना घना इव गणा अनीलवाजिन समासेदु। The Gauas were like waterladen clouds, That is, like water-full clouds the ganas were about to pour on him,. This suggests the gravity of the imminent attack by the ganas, But in Malli's construction this internal significance is not implied and the simile becomes stale, So we prefer our construction here,

9 Voice —तोयघनै घनै इव गणै अलङ्कृत गति अनीलवाजी समासेदे।

43 Their manliness upset

यथास्वमाशंसितविक्रमाः पुरा
मुनिप्रभावक्षततेजसः परे।
ययुः क्षणादप्रतिपत्तिमूढतां
महानुभावः प्रतिहन्ति पौरुषम् ॥ ४३ ॥

Prak —Easy

Prose —पुरा यथास्वम् [यथायथम्] आशंसितविक्रमा (अहमेव एनं जेष्यामीति प्रकटितवीर्या) परे [शत्रव, गणा इत्यर्थ] मुनिप्रभावक्षततेजस [सन्त] क्षणात अप्रतिपत्तिमूढताम् ययु। [तथाहि] – महानुभाव पौरुष प्रतिहन्ति [नाशयति]।

Beng —পূর্ব্বে "আমিই একে জয় করিব" এইভাবে যথাযথ নিজ বিক্রম প্রকট করিযা অর্জ্জুনশত্রু গণগণ, অধুনা মুনি অর্জ্জুনের প্রভাবে (তেজে) হতবল হইযা মুহূর্ত্তমধ্যে কি করিবে না বুঝিযা অজ্ঞানমূঢ় হইয়া পড়িল। মহতের প্রতাপ পৌরুষ নষ্ট করে।

CHARCHA

1, गुरुक्रियारम्भ etc – आ+रभ+घञ् कर्मणि = आरम्भ beginning क्रियाणाम् आरम्भ beginning [undertaking] of a work, ६ तत। क्रियारम्भाना फलानि, ६ तत। गुरूणि क्रियारम्भफलानि successful results of undertaking, कर्मधा। तै। अनुक्ते कर्त्तरि or करणे ३या। Arjuna's क्रियारम्भ was to win god's favour to conquer all other worldly Kings, And he was well-nigh successful in his aim [क्रियाफलै॰ अलङ्कृत]। This also suggests that as he has morally won Pasupati's favor [see ante], so he will however temporarily drive off the Ganas and later win worldly battles,

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3, गतिम् – विधेयविशेषण of अनीलवाजिनम्।

4, जगतप्रमाथिन – जगत प्रमथतीति जगत+प्र+मथ+घिनुण् ताच्छील्ये कर्त्तरि = जगत्प्रमाथिन्। तस्य। Qual, प्रतापस्य। Here घिनुण comes by the rule "प्रे लपसृद्रु मथवदवस"। The epithet suggests Arjuna's victory over wordly powers,

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43 Their manliness upset

यथास्वमाशंसितविक्रमा: पुरा
मुनिप्रभावक्षततेजस: परे ।
ययु: क्षणादप्रतिपत्तिमूढतां
महानुभाव: प्रतिहन्ति पौरुषम् ॥ ४३ ॥

Prak —Easy

Prose —पुरा यथास्वम् [यथायथम्] आशंसितविक्रमा (अहमेव एनं जेष्यामीति प्रकटितवीर्या) परे [शत्रव , गणा इत्यर्थ] मुनिप्रभावक्षततेजस [सन्त] क्षणात अप्रतिपत्तिमूढताम् ययु । [तथाहि] – महानुभाव पौरुष प्रतिहन्ति [नाशयति] ।

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Eng,—The Ganas [that are enemies of Arjuna] who erelong rightly expressed their prowess [in conquering him], now lost courage by the sage Arjuna's prowess and in a moment became dumb-founded, Indeed the prowess of the great destroys another's manliness,

Expl,—See Eng,

Malli —'पुरा' पूर्वं स्व स्वमनतिक्रन्य (? स्वमनतिक्रम्य) यथास्वम्' "अहमेव एन जेष्यामि" इति 'आशंसितविक्रमा ' आशंसिता काङ्क्षिता वाञ्छिता वा विक्रमा यै ते, परे' शत्रव 'मुनिप्रभावात चततेजसो हतप्रभावा (सन्त) चणात 'अप्रतिपत्ति-मूढताम्' अज्ञानमोहान्धता 'ययु'। तथाहि—'महानुभाव' अतिप्रताप' 'पौरुष' पुरुषस्य चेष्टित 'प्रतिहन्ति' नाशयति ॥ ४३ ॥

Charha

1, यथास्वम्—स्व is own, स्वमनतिक्रम्य इति यथास्वम not-transgressing one's self i e, own prowess, अनतिवृत्ता अव्ययीभाव । or स्वम स्वम् प्रति इति यथास्वम वीप्सायामव्ययीभाव । Thus Bhattoji under the rule "यथास्वे यथायथम" says "यथास्वमिति वीप्सायाम् अव्ययीभाव । योयमात्मा यच्चात्मीयम् तद्यथास्वम्" । Hence Malli's reading here should be स्वमनतिक्रम्य and not स्व स्वमनतिक्रम्य। Adv Qual आशंसित in आशंसितविक्रमा ।

2, आशंसित etc—आ + शंस (भ्वादि) + क्त कर्मणि = आशंसित shown, manifested वि + क्रम् + घञ् भावे = विक्रम valour आशंसित, विक्रम यै, वहु । Everyone of the Gana-army showed prowess according to their valour saying "I will conquer him" Qual परे ॥ पर (declined like सर्व) means enemy (शत्रु), here it refers to गणसैन्य who were now पर (enemy) of Arjuna.

3, मुनिप्रभाव etc – भू + घञ् भावे = भाव । प्रकृष्ट भाव प्रभाव pro-

wess, प्रादि तत। we avoid प्र+भू+घञ्=प्रभाव, for the rule "श्रिणी-भुवोनुपसर्गस्य" direts घञ् after भू when not preceded by any उप-सर्ग। मुनि refers to Arjuna who was a sage now because he was carrying on penance मुने प्रभाव, ६तत। तेन चतम (नाश्रितम्), ६ तत। तादृश तेज येषाम्, बहु। The Gana-army lost courage at the sight of Arjuna, the ascetic, Though scattered they did not die and did not lose the battle completely, but victory though temporarily hovered on Arjuna still ultimately it was Pasputi's own Qual, परे।

4 ययु – या+लिट उस्। attained Nom, परे।

5 चणात – ल्यप्‌लोपे कर्मणि ५मी। चणभाश्रित्य=चणात।

6 अप्रति etc – प्रति+पद+क्तिन् भावे=प्रतिपत्ति knowledge न प्रति-पत्ति, नञतत। तया मूढता, ignorance due to want of knowledge (or—कर्त्तव्यज्ञान), ३ तत। obj of ययु।

7 महानुभाव – अनुगतो भाव इति अनुभाव influence, prowess See प्रभाव above. महान् अनुभाव great prowess, कर्मधा। here महत becomes महा by the rule "आन्महत समानाधिकरणजातीययो"।

8 प्रतिहन्ति – प्रति+हन+लटति। Destroys Nom महानुभाव।

9 Voice—आश्रितविक्रमे. चततेजोभि परै मूढता ययै अनुभावेन पौरुष हन्यते।

44 *Then the Ganas made an united attack on Arjuna.*

ततः प्रजह्रे सममेव तत्र तैः
अपेक्षितान्योऽन्यबलोपपत्तिभिः।
महोदयानामपि सङ्घवृत्तितां
सहायसाध्याः प्रदिशन्ति सिद्धयः॥ ४४॥

Prak—तत तै (गणै) तव (अर्जुने) सममेव प्रजह्रे [Then the Ganas made an united attack on Arjuna] Why they did so ?—अपेक्षितान्योन्यबलोपपत्तिभि' तै [They were singly unable to attack Arjuna, rather Arjuna's power benumbed their courage (मुनिप्रभावक्षततेजस ते), so they deriving one another's support, made an united attack on Arjuna] This united attack against a single person is unjustifiable—सहायसाध्या सिद्धय सङ्घवृत्तिता प्रदिशन्ति [Success or attainment of results that are achievable by alliance or union, requires unity of all So for success or victory, the Ganas adopted united attack now] But the Ganas were each a great personage, so the union of such great ones against a single hand seems illegal – महोदयानामपि स घवृत्तिता प्रदिशन्ति [The success that is to be won by alliance only, demand union even of the great and poweful ones So the union of the Ganas against a single fighter Arjuna was just now]

Prose —तत अपेक्षितान्योन्यबलोपपत्तिभि (वाञ्छितान्योन्यबलावष्टम्भै) तै (गणै) तव (अर्जुने) सममेव (युगपदेव) प्रजह्रे । सहायसाध्या सिद्धय महोदयानमपि (शक्तिमतामपि) स घवृत्तिता प्रदिशन्ति ।

Beng—তাবপব পবস্পবেব বলাবষ্টম্ভ আকাঙ্ক্ষা কবিয়া গণগণ অর্জ্জুনেব উপব যুগপৎ আক্রমণ কবিলেন। যে ফল অন্যেব সহাযে লভ্য, তাহা শক্তিমানেবও সম্ভূয়কাবিতা অপেক্ষা কবে।

Eng,—Then the Ganas desiring one another's support [in prowess] made a simultaneous attack on him Results or successes that are achievable by the help of allies demand united work even of the strong or the great

Expl,—See Prak

Malli —'तत' एकैकस्य असक्तौ 'अपेक्षितान्योन्यबलोपपत्तिभि' अपेक्षिता वाञ्छिता अन्योन्यबलोपपत्ति अन्योन्यशक्त्यवष्टम्भ यै 'तै' प्रमथै 'तत्र' अर्जुने [क्रियाधारत्वात सप्तमी] 'समं' युगपत् 'एव प्रजह्रे' प्रहृतम् [भावे लिट्]। तथाहि—'सहायसाध्या सिद्धय' कार्यसिद्धय' 'महोदयानामपि' महानुभावानाम् अपि सङ्गेन वृत्ति व्यापारो येषा तेषा भावस्तत्ता 'सङ्घवृत्तिता' सम्भूयकारिता 'प्रदिशन्ति'। अतो गणानाम अपि सम्भूयकारित्व न दोष इति भाव ॥ ४४ ॥

CHARCHA

1 प्रजह्रे—प्र + हृ + लिट ए भावे। attack was made, अनुक्त कर्त्ता here is तै।

2 समम्—An अव्यय here meaning 'युगपत' here, Adv Qual प्रजह्रे। Similarly parse समम् in सम समुतपेतु।

3 तत्र—तद + ङि [७मी] + त्रल् स्वार्थे = तत्र in that [Arjuna] विवक्षाया ७मी। अव्ययत्वात विभक्तिलोप। compare "मयि नान्तकोपि प्रभु प्रहर्त्तुं किमुतान्यहि स्था"—Rag, II,

4 अपेक्षित etc—उप + पद + क्तिन भावे = उपपत्ति attainment [लाभ], comp—"स्वार्थोपपत्ति प्रति" and "तनयोपपत्ते प्राक्" in Raghu बलस्य उपपत्ति, ६ तत, gaining of strength i,e, support in point of strength अन्यस्य अन्यस्य इति अन्योन्यस्य—द्वित्व of अन्य by "कर्मव्यतिहारे सर्वनाम्नो द्वे वाच्ये समासवच्च बहुलम्"—comes to denote reciprocity of action, but there is no समासवद्भाव in the case of अन्य and पर by the varttika "अन्यपरयोर्न समासवत्", then again the first अन्यस्य changes nto अन्य by "असमासवदभावे पूर्वपदस्थ सुप सुर्वक्तव्य"। Though finally compounded [समास] the विभक्ति in अन्य does not disappear, and why? Ans. बाहुलकात। अन्योन्यस्य बलोपपत्ति, ६ तत। अपेक्षिता [आका-

ङ्क्षिता] अन्योन्यबलोपपत्ति ये, बहु। They desired one another's support in strength, qual, तैं ।

5, महोदयानाम्—महान उदय [अनुभाव] येषाम, बहु। तेषाम्। Adj used substantively, तेषाम्। शेषे ६ष्ठी, related to संघवृत्तिताम्।

6 संघवृत्तिताम्—संघेन वृत्ति (व्यापार) येषाम्, बहु। तेषां भाव इति तल् प्रत्यय। ताम, obj or प्रदिशन्ति।

7 सहायसाध्या—साधयितु योग्या इति साधि+यत कर्मणि=साध्या to be got, सहाय is ally सहायैः साध्या to be got by the help of allies, ३तत। Qual सिद्धय।

8 प्रदिशन्ति—प्र+दिश+लट अन्ति। demand, require Nom सिद्धय।

9 Voice—अपेक्षितबलोपपत्तय ते प्रजज्ञ। सहायसाध्याभि सिद्धिभि वृत्तिता प्रदिश्यते।

45 Their arrows thrown

किरातसैन्यादुरुचापनोदिताः
समं समुत्पेतुरुपात्तरंहस·।
महावनादुन्मनस· खगा इव
प्रवृत्तपत्रध्वनयः शिलीमुखाः ॥ ४५ ॥

Prose—उरुचापनोदिता (बृहद्धनु प्रेरिता) ततश्च उपात्तरंहस प्रवृत्तपत्रध्वनय शिलीमुखा (बाणा) महावनात उन्मनस खगा इव, किरातसैन्यात सम (युगपत वा समन्तत) समुत्पेतु (अर्जुन प्रति पतिता)

Beng—মহাবন হইতে গমনোৎসুক তাই বেগবান ও পক্ষধ্বনিবিশিষ্ট পক্ষীর ন্যায়, কিরাত সৈন্যের বৃহদ্ধনুঃপ্রেরিত এবং তজ্জন্য জাতবেগ ও পত্রশব্দযুক্ত বাণ সকল, যুগপৎ (বা চারিদিকে) পতিত হইল।

Eng—The arrows shot by the Kirata-army by their huge bows, got a great velocity and were noisy due to the feathers (in the arrows) and fell simultaneously (or—all a round), like a flock of birds going forcefully to some place from a huge forest and falling all-around

Expl—See Eng,

Malli —'उरुचापनोदिता' उरुभि बृहद्भि चापै (? धनुर्भिः) नोदिता प्रक्षिप्ता 'उपात्तरंहस "प्राप्तवेगा 'प्रवृत्तपत्रध्वनय' सञ्जातपत्रस्वना 'शिलीमुखा' बाणा , 'महावनात, उन्मनस' क्वापि गन्तुमुत्सुका , तथोक्तविशेषणविशिष्टाश्च 'खगा' पक्षिण 'इव, किरातसैन्यात समं' समन्तत समुत्पेतु ॥ ४५ ॥

Charcha

1 किरातसैन्यात्—अपादाने ५मी । Similarly parse महावनात ।

2 उरुचापनोदिता – नुद + णिच् + क्त कर्मणि = नोदित sent, shot उरव (बृहन्त) चापा (धनु षि), कर्मधा । तै, नोदिता , ३ तत् । Being shot by great arrows, they got velocity, i, e, for this reason the शिलीमुख were उपात्तरंहस् ।

3 समम्—An अव्यय in the sense of "simultaneously" (युगपत्)। Adv qual समुत्पेतु । Malli takes it in the sense of समन्तत । But the first meaning adopted by us, suits the sense better here The arrows were all shot on one person, namely, Arjuna , so the natural sense is that during their united attack they all shot on Arjuna and the arrows all fell simultaneously on him But the sense of arrows falling around him reflects discredit on the aim of the Ganas The simile of खग going to one and the same place thus trying to fall in

one and the same-spot also supports this sense of समम् here and not Malli's sense

4 समुतपेतुः —सम् + उद + पत + लिट उस। Fell Nom शिलीमुखा and खगा। The arrows shotby गण fell on Arjuna, as birds fall on one particular spot

5 उपात्त &c — उप + आ + दा + क्त = उपादत्त or उपात्त got, उपात्त रंह (वेग), यै, वहु। ते। Qual शिलीमुखा and खगा।

6 उन्मनस —उत उन्मुख मन येषाम्, वहु। Qual खगा। खगs eagerly going to some one place, take a forceful flight

7. खगा —उपमान of शिलीमुखा। Comparing flight of arrows with the flight of brids is familiar and favourite with our poet, compare "स जवेन पतन् परः शतानां पततां व्रात इव आरव वितेने" XIII 26

8 प्रवृत्त &c—पत्र is the feather at the other end of arrows, and the wing in the case of birds पत्राणां ध्वनय, ६ तत। प्रवृत्ता पत्रध्वनय येषाम्, वहु। Qual शिलीमुखा and खगा।

9 Voice—नोदिते उपात्तरंहोभि ध्वनिभि शिलीमुखैः खगैः इवपेते।

46 The terrible twang of their bows

गभीररन्ध्रेषु भृशं महीभृत·
प्रतिस्वनैरुन्नमितेन सानुषु।
धनुर्निनादेन जवादुपेयुषा
विभिद्यमाना इव दध्वनुर्दिशः ॥ ४६ ॥

Prak,—Easy,

Prose —गभीररन्ध्रेषु महीभृत (पर्वतस्य) सानुषु, प्रतिस्वनैः (प्रतिध्वनिभि) भृशं (अत्यर्थं) उन्नमितेन (दीर्घीकृतेन) [ततश्च] जवात् उपेयुषा (दिशः प्राप्नवता) धनुर्निनादेन दिशः विभिद्यमाना (विदीर्यमाणा) इव दध्वनु (ध्वनिं कृतवन्त)।

Beng — পর্ব্বতের গভীর গহ্বরযুক্ত সানুদেশে প্রতিধ্বনিদ্বারা প্রবলভাবে বৰ্দ্ধিত এবং বেগে চতুর্দিকে ব্যাপ্ত (গণসমূহের) ধনুঃশব্দ, দিগ্-বিতান বিদারিত করিয়াই যেন নিনাদ করিল।

Eng,—The twang of the bows of the Ganas, augmented by reverberations in the deep caves in the mountain slopes or levels there, and thus spreading quickly around, gave out a terrible sound by piercing the quarters as if

Expl —See Eng

Malli —'गभीररन्ध्रेषु' गभीरगह्वरेषु 'महीभृत' पर्वतस्य 'सानुषु' ये प्रतिस्वना तै 'प्रतिस्वनै भृशम उन्नमितेन' उत्थापितेन दीर्घीकृतेन इत्यर्थ, (? तत) 'जवात उर्पेयुषा' (दिश) प्राप्तवता 'धनुर्निनादेन' धनुषा निनादेन 'दिश विभिद्यमाना विदीर्यमाना इव 'दध्वनु' ध्वनि चक्र ॥ ४६ ॥

CHARCHA

1 गभीर etc—गभीर रन्ध्र येषाम, वहु। तेष। Qual सानुष। The प्रतिध्वनि is all the more augmented in deep caves of mountains महीभृत (मही + भृ + क्विप्) is mountain here, construe—महीभृत सानुषु। सानुषु has अधि ७मी।

2 उन्नमितेन – उद + नम + णिच + क्त कर्मणि = उन्नमित raised, augmented तेन। Qual धनुर्निनादेन। The निनाद was augmented (उन्नमित) by echoes in caves (—सानुषु प्रतिस्वनै)॥ प्रतिस्वनै has अनुक्ते कर्त्तरि ३या॥ Also note that we do not get उन्नामित here because the roots ending in अम् is counted as मित and then "मिता ह्रस्व" (in णिच्) gives उन्नमित, compare "प्रयत्नोन्नमितानमतफणै धृते—in Sisu If however no उपसर्ग precedes, the मित्त्व is optional by the गणसूत्र "ज्वलह्वलह्मलनमाम् अनूपसर्गाद्वा"। Thus नमित वा नामित।

Comp "नमयितुमधिज्यमुतसहिष्ये"—Sakuntala, "नामित नु गगन स्थगित नु" etc Also mark that प्रतिस्वन is to be derived as स्वन+अप भावे=स्वन। then प्रतिगत स्वन =प्रतिस्वन, प्रादितत। This procedure is due because स्वन् will take घञ् optionally when no उपसर्ग precedes, but preceded by an उपसर्ग घञ् only comes The vritti on the rule "स्वनहसोर्वा" says "अनुपसर्गे किम्? प्रस्वान प्रहास —" Kasika

3 धनुर्निनादेन—नि+नद+घञ भावे=निनाद, sound धनुष निनाद, इतत्। तेन। अनुक्तकर्त्ता of विभिद्यमाना। Note that नद, स्वन &c preceded by the उपसर्ग "नि" optionally takes अप् by the rule "नौ गदनदपठस्वन"। So here निनद is also optionally correct

4 जवात उपेयुषा – उप+इ+क्वसु=उपेयिवस् attaining तेन। Qual निनादेन। The निनाद was forcefully going to दिश्। जवात has हेतौ ५मी।

5, विभिद्यमाना —वि+भिद+कर्मणि शानच्। Qual दिश।

6 दध्वनु —ध्वन+लिट उस्। Sounded, Nom दिश। It is an usual phenomenon that echoes augment sounds

7 Voice—विभिद्यमानाभि दिग्भि दध्वने ।

47. *Thundering sounds of arrows*

विधूनयन्ती गहनानि भूरुहा
तिरोहितोपान्तनभोदिगन्तरा।
महीयसी वृष्टिरिवानिलेरिता
रवं वितेने गणमार्गणावलि: ॥ ४७ ॥

Prak.—Easy.

Prose —भूरुहा (वृक्षाणां) गहनानि (वनानि) विधूनयन्ती (कम्पयन्ती) तिरोहितोपान्तनभोदिगन्तरा (प्रान्तानि अन्तरीक्ष दिगन्तराणि च आच्छाद्य व्याप्य इत्यर्थः) गणमार्गणावलिः (गणशरसमूहः) अनिलेरिता (सती) महीयसी वृष्टिरिव रवं वितेने (उत्थापयामास)।

Beng —তত্রত্য বৃক্ষের বন কাঁপাইয়া, বনোপান্ত আকাশ ও দিগন্তরাল আচ্ছাদিত করিয়া, গণগণের বাণসমূহ বায়ু কর্তৃক সমধিক প্রেরিত হইয়া, ভীষণ বৃষ্টির ন্যায় শব্দ বিস্তার করিল।

Eng —The rows of arrows of the Ganas, trembling the thickets of trees there, covering the outskirts, the sky and the spaces of the quarters, and being urged on by winds, produced a sound like that of a heavy down-pour

Expl —See Eng

Malli —'भूरुहां गहनानि' वनानि ["अटव्यरण्यं विपिनं गहनं काननं वनम्" इत्यमरः] 'विधूनयन्ती' कम्पयन्ती 'तिरोहितोपान्तनभोदिगन्तरा' तिरोहितानि छादितानि उपान्तानि प्रान्तानि नभोऽन्तरीक्षं दिगन्तराणि च यया सा 'गणमार्गणावलिः' प्रमथशरसंहतिः 'अनिलेरिता' अनिलेन वायुना ईरिता प्रेरिता (? सती) 'महीयसी वृष्टिरिव रवं वितेने' विस्तारयामास ॥ ४७ ॥

Charcha

1 विधूनयन्ती—वि + धूञ् (कम्पने—चुरादि) + णिच् + शतृ = विधूनयत्। तत स्त्रियाम् ङीपि ("शप्श्यनोर्नित्यम्" इति नुमि च) = विधूनयन्ती agitating Qual गणमार्गणावलिः। Also note that when णि follows धू takes नुक् (न) by the Varttika "धूञ्प्रीञोर्नुक् वक्तव्यः"। The root is भ्वादि स्वादि, (in स्वादि it is धुञ् also) क्र्यादि उभयपदी also तुदादि परस्मै—, also comp—"धूनोति चम्पकवनानि धुनोत्यशोकं चूतं धुनाति धुवति स्फुटितातिमुक्तम्। वायुर्विधूनयति चम्पकपुष्परेणून् यत्कानने धवति चन्दनमञ्जरीश्च"।

2 भूरुहाम् गहनानि—भू + रुह + क्विप् = भूरुह् tree. तेषाम्। The thickets of trees there were agitated by the shower of arrows

3 तिरोहित etc—तिरस + धा + क्त कर्मणि = तिरोहित covered उपान्त outskirt (of forests etc), नभस् sky, दिगन्तर is spaces of quarters, उपान्तश्च नभश्च दिगन्तरश्च, द्वन्द्व। तिरोहितानि उपायन्तनभोदिगन्तराणि यया। बहु। Qual—मार्गणावलि। The shower of arrows was no dense in succession that everything around was fully covered up

4, अनिलेरिता—अनिलेन (वायुना) ईरिता (प्रेरिता), ३ तत। Qual मार्गणावलि। The velocity of arrows also produed sound (रव वितेने)।

5 वितेने—वि + तन + लिट ए। Produced Nom मार्गणावलि। The sound due to velocity of arrows were like the sound of a heavy downpour (महीयसी वृष्टि इव)।

6, Voice—विधूनयन्त्या तिरोहितदिगन्तरया अनिलप्रेरितया मार्गणावल्या रव वितेने।

48 Arjuna's armour also firm

त्रयीमृतूनामनिलाशिनः सतः
प्रयाति पोषं वपुषि प्रहृष्यतः।
रणाय जिष्णोर्विदुषेव सत्वरं
घनत्वमीये शिथिलेन वर्मणा॥ ४८॥

Prose—ऋतूना त्रयी (व्याप्य) अनिलाशिन सत, (तथापि) रणाय प्रहृष्यत जिष्णो (अर्जुनस्य) वपुषि पोष प्रयाति (सति) शिथिलेन वर्मणा विदुषा इव सत्वर घनत्वम् ईये (प्राप्तम्)।

Beng —তিন ঋতু (অর্থাৎ শবৎ, হেমন্ত ও শিশিব) ধরিযা (তপোবত) বাযুভক্ষক হইলেও বণেব জন্য উৎসাহান্বিত অর্জ্জুনেব দেহ বলে পুষ্ট হওযায, পবিহিত যে বর্মটী প্রথমে শিথিল ছিল, তাহা এখন অবস্থা জানিযা ও বুঝিযাই যেন দৃঢতা প্রাপ্ত হইল।

Eng —Though subsisting mainly on wind (during penance) foı three consecutive seasons still cheering up for (future) battle, Arjuna had his body developed due to (internal) strength, and his armour which was slack erelong attained tightness now as if knowing the present situation

Expl —Thıough continual penance Arjuna's food was abandoned, his body got emaciated, still by gaining essential inteınal stıength and vigour he was alert now, again as his penance was directed for victory over his enemies, he was ever enteıpising for a battle Hence while taking the arrow (see sl 36) he in the twinkling of an eye tightened the armour also The poet says this thus—though emaciated his body got developed in strength and his armour which was so long slack got automatically tightened to face the present situation

Malli —'ऋतूना त्रयी' षण्मासान् ["कालध्वनोरत्यन्तसंयोगे" इति द्वितीया] 'अनिलाशिन' वायुभक्षकस्य, कृशस्य इत्यर्थ 'सत' तथापि 'रणाय' रण कर्त्त 'प्रहृष्यत' उत्साहमानस्य ["क्रियार्थोपपदस्य—" इत्यादिना चतुर्थी] 'जिष्णो' अर्जुनस्य 'वपुषि पीवम' उपचय 'प्रयाति' गच्छति सति 'शिथिलेन' प्रथमम् इति शेष, 'वर्मणा' कवचेन 'विदुषा इव' अनन्तरकरणीय जानता इव इति उत्प्रेक्षा। 'सत्वर' शीघ्र 'घनत्व' दृढत्वम् 'ईये' प्राप्तम्। अन्यथानुपयोगादिति भाव। [इण कर्मणि लिट]॥

Charcha

1 त्रयीम—त्रि + अयच् (अवयवे) + ङीप स्त्रियाम = त्रयी three fold ताम्। व्याप्त्यर्थे द्वितीया—See Malli Arjuna as seen in canto IV started on for penance in शरतकाल। So ऋतूना त्रयी will refer to शरत्, हेमन्त and शिशिर।

2 अनिलाशिन —अनिल is wind, अनिलम् अश्नाति इति अनिल + अश + णिनि कर्त्तरि = अनिलाशिन्। तस्य। Qual जिष्णो। Being engaged in penance Arjuna went on without food for hours or days together, so he was mainly अनिलाशिन्। He was thus bodily कृश, but his उतसाह for रण, also mental and bodily strength did not wane He was hence ever agile and quick in executions

3 सत —अस + शतृ। तस्य। Remaining, qual जिष्णो।

4 रणाय—कर्मणि ४र्थी by the rule "क्रियार्थोपपदस्य च कर्मणि स्थानिन "—See Malli

5 प्रहृष्यत —प्र + हृष (दिवादि) + शतृ। तस्य। qual जिष्णो। His penance was for victory over enemies, so he was रणाय प्रहृष्यत, and the name जिष्णु here is so appropriate

6 वपुषि पोष प्रयाति (सति)—वपुषि has भावे ७मी। प्र + या + शतृ = प्रयात attaining तस्मिन्। Pred to वपुषि। The body though कृश gained in internal strength so it was पोष गत।

7 विदुषा इव—उपमास of वर्मणा। It was as if aware of the situation,

8 ईये—इ + लिट ए कर्मणि। अनुक्तकर्त्ता is वर्मणा। The वर्म due to his emaciation was so long शिथिल, but while taking arrow (See sl, 36 ante) Arjuna in the twinkling of an eya made

the armour tight, The poet sirmises that the armour got tightened itself being aware of the situation i, e, it made him fit to face the attack,

9 Voice—प्रहृष्यत जिष्णो शिथिल वर्म इयाय ।

49 Arjuna angrily looked at the Gana-army

पतत्सु शस्त्रेषु वितत्य रोदसी
समन्ततस्तस्य धनुर्दुधूषतः ।
सरोषमुल्केव पपात भीषणा
वलेषु दृष्टिर्विनिपातशंसिनी ॥ ४९ ॥

Prose—रोदसी (द्यावापृथिव्यौ) समन्तत वितत्य (व्याप्य) शस्त्रेषु पततसु (सतसु), धनु दुधूषत (कम्पयितुमिच्छत) तस्य (अर्जुनस्य) उल्काइव भीषणा विनिपातशंसिनो दृष्टि वलेषु (गणसैन्येषु) सरोष पपात ।

Beng—আকাশ ও পৃথিবীকে চাবিদিকদিযা ব্যাপিয়া শস্ত্রপাত হইতে থাকিলে, ধনুবাস্ফালনে ইচ্ছুক অর্জ্জুনেব, উল্কাব ন্যায ভীষণা ও বিনাশসূচিকা দৃষ্টি গণসৈন্যেব উপব পডিল ।

Eng—Weapons having falling all round by covering up the heaven and tbe earth, Arjuna wished to agitate (i,e draw) his (own) bow and his meteor like terrible and evil-portending sight fell on the Gana-army,

Expl—See Eng

Malli—'शस्त्रेषु, रोदसी' द्यावापृथिवी ["द्यावापृथिव्यौ रोदसी" इत्यमर] 'समन्तत वितत्य 'व्याप्य 'पततसु' सतसु 'धनु दूधूषत' कम्पयितुमिच्छत, आस्फालयत इत्यथ [धूञ सन्नन्तातशतृप्रत्यय । "स्वरतिसूतिसूयति धूञूदितो वा" इति विकल्पादिडभाव] 'तस्य' अर्जुनस्य सम्बन्धिनी । भीषयति इति भीषणा [नन्द्यादित्वात ल्यु,]

'विनिपातशंसिनी' विनाशसूचिका 'दृष्टि' उक्तविशेषणा 'उल्का इव वल्गेषु सरोष' यथा तथा 'पपात' ॥ ४९ ॥

Charcha

1 पततसु—पत + शतृ = पतत falling तेषु। Qual शस्त्रेषु (which has भावे ७मी)।

2 वितत्य – वि + तन + ल्यप्। having covered or spreading

3 रोदसी – रोदस is haeven and earth both taken together, See Amara quoted by Malli ते। obj of वितत्य। But note that—रोधस् means तट (bank) see sl 33 and comp "गङ्गा रोध — पतनकलुषा"।

4 दुधूषत —धूञ् (कम्पने) + सन + शतृ = दुधूषत wishing to agitate i e, wishing to draw the bow तस्य। Qual तस्य (which refers to अर्जुन)। Construe तस्य दृष्टि पपात। The root धू is भ्वादि, स्वादि, क्र्यादि उभयपदी usually In णिच् as seen before in sl 47 the form is धूनयति।

5 सरोषम्—रोष is anger तेन सह वर्त्तमानम, तत यथा तथा, तुल्ययोगे वहु—by the rule "तेन सहेति तुल्ययोगे"। सहरोषम् is also correct by the rule "वोपसर्जनस्य"। Adv Qual पपात।

6 उल्का—उपमान of दृष्टि। Like दृष्टि it was भीषणा (भी + णिच् + ल्यु) and also indicative of downfall (विनिपातशंसिनी)।

7 पपात—पत + लिट अ। Fell Nom दृष्टि।

8 विनिपातशंसिनी—वि + नि + पत + घञ् = विनिपात downfall विनिपात शंसतीति विनिपात + शंस + णिनि कर्त्तरि साधुकारिणिस्त्रियाम = विनिपातशंसिनी। Qual दृष्टि and उल्का।

9 Voice—उल्कयेव दृष्ट्या शंसिन्या भीषणया पेते ।

50 *Arjuna terrible with his arrows*

दिशः समूहन्निव विक्षिपन्निव
प्रभा रवेराकुलयन्निवानिलम् ।
मुनिश्चचाल क्षयकालदारुणः
क्षितिं सशैलां चलयन्निवेषुभिः ॥ ५० ॥

Prak —Easy

Prose —क्षयकालदारुण मुनि (मुनिरूपोर्जुन) इषुभि दिश समूहन्निव (एकत्र समाहरन् इव), रवे प्रभा विक्षिपन्निव, अनिल आकुलयन् इव, सशैला क्षिति चलयन् इव चचाल ।

Beng,—কল্পান্তের ন্যায় ভীষণ মুনি অর্জ্জুন, তদীয় বাণদ্বারা যেন দিগ্‌বিভাগ একত্র আহৃত করিয়া, রবির প্রভা অধঃপাতিত করিয়া, বায়ুর গতি নষ্ট করিয়া এবং সশৈল ধরিত্রীকে কাঁপাইয়া (গণগণের দিকে) চলিলেন ।

Eng —Arjuna (now an ascetic) terrible like the dissolution-time, advanced on (towards the Gana hosts) by (as if) bringing the quarters in one place and sun's rays down on the earth, by hampering wind's course and by shaking the earth along with mountains, with his arrows

Expl —see Eng

Malli —'क्षयकालदारुण' क्षयकाल कल्पान्तकाल इव ["सवर्त्त प्रलय कल्प क्षय कल्पान्त इत्यपि" इत्यमर] दारुणो रौद्र 'मुनि' अर्जुन 'इषुभि' बाणै 'दिश समूहन्निव' एकत्र समाहरन् इव। अन्यथा तासा पारदर्शन न स्यात इति भाव । 'रवे प्रभा विक्षिपन् इव' अध प्रक्षिपन् इव। अन्यथा सा कथ न दृश्यते ? इति भाव । तथा 'अनिल' वायु 'आकुलयन् इव' इषुभि अन्तरालम आघूर्णयन् इव।

तस्य तथा गतिविघातात इतिभाव । 'सशैला क्षिति चलयन्निव' कम्पयन् इव । तथा स क्षोभात इति भाव । 'चचाल' गतिमकरोत । [सर्वत्र इवशब्द उत्प्रेक्षायाम] ॥ ५० ॥

Charcha

1 समूहन्—सम + ऊह (भ्वादि) + शतृ = समूहन् collecting together Pred to मुनि (i e, मुनिवेष अर्जुन) । ऊह is भ्वादि आत्मनेपद, but with उपसर्ग preceding it is both आत्मनेपद and परस्मैपद by the Varttika "उपसर्गादस्यत्यूह्योर्वेतिवाच्यम्" । Arjuna's arrows covered the space all around there, so the end of quarters being seen through the covering of arrow it is surmised to be collected there Comp "अन्यथा तासा पारदर्शन न स्यात"—Malli दिश is object here इव everywhere indictes उत्प्रेक्षा (surmise) in this sloka

2 विक्षिपन्—वि + क्षिप + शतृ । Qual मुनि । He by his इषुजाल covered sun's rays (रवे प्रभा), and there was प्रभा only of his वाण illuminating, so रविप्रभा seemed to be dragged down there

3 आकुलयन्—आ + कुल + णिच् + शतृ । qual मुनि । This इषुजाल obstructed wind's course See Malli "तस्य तथा परिविघातात" ।

4 चलयन्—चल + णिच् + शतृ । Qual मुनि । His इषुजाल shook the earth and mountain there (इषुभि सशैला क्षिति चलयन इव मुनि) । In the sense of कम्पन, चल + णिच् is मित and so does not become चालि । This is by the गणसूत्र "कम्पने चलि" । His गुण due to penance made him strong (cp "गुरुता नयन्ति हि गुणा न सहति")

and his majestic weighty body seemed to agitate the earth (cp "नमयतीव गतिर्धरित्रीम्" and "तस्य चलनं अवनी चलति" etc)।

5 क्षयकाल &c—क्षयस्य काल, ६ तत। स इव दारुण, उपमानतत। qual मुनि। He was going to destroy and oust the गण, so he appeared terrible like क्षयकाल। He was भीषण, विनिपातशसी and hence क्षयकालदारुण as well

6, चचाल—चल + लिट अ। Advanced on Nom मुनि।

7 Voice—समूहता, कम्पयता &c दारुणेन मुनिना चेले।

51 The arrows of गण rendered futile by Arjuna

विमुक्तमाशंसितशत्रुनिर्जयैः
अनेकमेकावसरं वनेचरैः।
स निर्जघानायुधमन्तरा शरैः
क्रियाफलं काल इवातिपातितः॥ ५१॥

Prak —स अन्तरा (मध्ये) शरैः आयुधम् निर्जघान [Arjuna shattered the weapons by his arrows even on their way], whose weapons did he shatter ?—वनेचरैः एकावसर विमुक्तमनेकमायुधम [He shattered all the various weapons simultaneously shot at him, by the Kiratas] But were not the Kiratas hopeful of victory ?—आशंसितशत्रुनिर्जयैः वनेचरैः [yes, they were so , erelong they each bragged to conquer the enemy , but now all their weapons were shattered when these were on the way towards Arjuna] Then it is a blow to the Kirata army (Gana-army) —अतिपातित काल क्रियाफलम् इव [As proper time overstayed or improper time baffles the results of works, so then array of

arrows at this moment when Arjuna was rich with penanace and was on his guard, met with failure, Thus fate disposed of them otherwise and they grew helpless]

Prose —आशंसितशत्रुनिजयैः वनेचरैः एकावसरम (समकालम) विमुक्तम् अनेकमायुधम स (अर्जुन), क्रियाफलम अतिपातित काल इव, अन्तरा (मध्ये) शरैः निर्जघान ।

Beng —গণসমূহ প্রত্যেকেই শত্রু অর্জ্জুনকে জয় করিবার ইচ্ছা খ্যাপন করিয়া, যুগপৎ যে সমস্ত আয়ুধ নিক্ষেপ করিয়াছিল, অর্জ্জুন,—সময়াতিক্রান্তকাল যেমন ক্রিয়াফল ব্যর্থ করে তদ্রূপ,—পথিমধ্যেই নিজ শরদ্বারা তাহা খণ্ড খণ্ড করিয়া দিল ।

Eng.—The weapons simultaneously shot at Arjuna by the Kiratas (Ganas) who erelong bragged to conquer him were made futile on the way by him with his arrows, like overstayed or improper time baffling the results of works

Expl —See Park and Eng

Malli —'आशंसितशत्रुनिर्जयैः' आशंसित काङ्क्षित शत्रुनिर्जयो यैः तैः । अहमहमिकया शत्रुं विजिगीषद्भिरित्यर्थः 'वनेचरैः एकावसरं' समकालम [अत्यन्त संयोगे २या] 'विमुक्तं' प्रयुक्तम 'अनेकं' बहु आयुध' [जातावेकवचनम] 'स' अर्जुन 'क्रियाफलम्, अतिपातित काल इव' अतिक्रान्त काल इव अतिक्रान्त-कालस्य कर्मणो निष्फलत्वात इति भाव । 'अन्तरा' मध्ये 'शरैः निजघान' ॥

CHARCHA,

1 विमुक्तम – वि + मुच + क्त कर्मणि । Thrown, released Qual आयुधम ।

2 आशंसित etc – आशंसित shown, stated, शत्रो निर्जय, इतत । Victory over the enemy (i e Arjuna), आशंसित : शत्रुनिर्जयः यैः, वहु ।

Who stated their sure victory over the enemy, ते । qual वनेचरैः ॥ वने चरन्तीति वन+चर+ट कर्त्तरि=वनचरा or वनेचरा, (the विभक्ति in वने is optinally retained by "तत्पुरुषे कृतिबहुलम्")। अनुक्त कर्त्ता of विमुक्तम्।

3 एकावसरम्—अव+सृ+घ or अप् बाहुलकात=अवसर time, opportunity एक अवसर अस्मिन् कर्मणि, वह। तत यथा तथा। Adv qual विमुक्तम्।

4 निर्जघान—निर्+हन+लिट अ। He destroyed, shattered Nom स। Its obj is आयुधम्।

5 अन्तरा—An अव्यय meaning मध्ये i e, पथिमध्ये=when on the wing towards Arjuna

6 शरैः—करणे ३या।

7 क्रियाफलम्—क्रियाया फलम्, ६तत। उपमान of आयुधम्।

8 अतिपातित कालः—उपमान of स। If proper time is over-stayed or let pass over,then results of works cannot be achieved Proper time is one of the means to get success in works As improper time destroys our work so also Arjuna's arrows baffled theirs

9 Voice—तेन निजघ्ने कालेन क्रियाफलमिव &c

52 Arjuna rich with arrows

गतैः परेषामविभावनीयतां
निवारयद्भिर्विपदं विदूरगैः।
भृशं बभूवोपचितो बृहत्फलैः
शरैरुपायैरिव पाण्डुनन्दनः ॥ ५२ ॥

Prak —Easy

Prose —पाण्डुनन्दन, परैषामविभावनीयता गतै विपद निवारयद्भि विदूरगै बृहतफलै शरै —उपायै (सामादिभि उपायचतुष्टयै) इव—भृशमुपचित (वर्द्धित) बभूव।

B eng—পাণ্ডুসুত অর্জ্জুন, গূঢ বা ক্ষিপ্র প্রযোগহেতু শত্রুর অদৃশ্যতা প্রাপ্ত, বিপদ্‌নিবারক, দূরলক্ষ্যপ্রবেশক আযতাগ্র শরসমূহদ্বারা, যেন সাম দান ভেদ দণ্ডরূপ উপাযচতুষ্টযদ্বারা অত্যন্ত সমৃদ্ধ হইলেন।

Eng –Arjuna the son of Pandu was enriched or glorious with arrows as with the four expedients of सामन् (conciliation) दान (gift) भेद (dessension) दण्ड (justice or punishment)—arrows whose courses were unnoticeable to the enemy, the averter of danger or attack, going a long range off and of long tips as well

Expl —see Eng

Malli —'पाण्डुनन्दन' अर्जुन 'परैषाम अविभावनीयत्ता' लघुप्रयोगात, अन्यत्र गूढप्रयोगाच्च 'अदृश्यताम्' अप्रकाशता च 'गतै, विपदम' अनर्थं निवारयदभि, विदूरगै दूरलक्ष्यगै, परमण्डलप्रविष्टैश्च 'पृहत्फलै' आयताग्रै महालाभै ["फल बाणाग्रलाभयो" इति शाश्वत] 'शरै, उपायै' सामादिभि 'इव भृशमुपचित' प्रवृद्ध 'बभूव' [अत्र शब्दमात्रसाधर्म्यात प्रकृताप्रकृतश्लेष। उपमा इति केचित] ॥ ५२ ॥

CHARCHA

1 परैषाम अविभावनीयता गतै—Refers to शरै and उपायै। The शर as well as उपाय are अप्रकाशता गत to others, शर is due to the quick throwing of the warrior and the उपाय due to the secret application thereof by the king

2 विपद निवारयदभि —नि + वृ + णिच् + शतृ। Qual both शरै and उपायै । Both avert dangers (compare "आपत्प्रतिकारकारणं शरासनं निषङ्गम् अनीलवाजिन समासेदु" &c sl 37 and 42) and save the appliers

3 विदूरगै —विदूरं गच्छन्तीति विदूर + गम + ड कर्त्तरि। Qual शरै and उपायै । The शर goes a long way off to its aim and the measures enter the enemy's circle

4 वभूव—भू + लिट अ। Became Nom पाण्डुनन्दन ।

5 उपचित —उप चि + क्त कर्त्तरि। Enriched Qual पाण्डुनन्दन ॥ शरै is the उपमान of उपाय here

6 वृहतफलै —फल in the case of शर means "tip" (वाणाग्र), and in the case of उपाय it means "results" वृहतफल येषा, वहु । तै । One is of long tip and so dangerons to the enemy , and another of significant results , qual शरै and उपायै ।

7 उपायै.—उपमान of शर। करणे ३या। The उपाय in राजनीति are four—(1) साम (2) दान (3) भेद and (4) दण्ड। As one rich in the applications of उपाय is terrible and invincible to his foes, so one rich in arrows is a terror to his enemies

8 Voice—पाण्डुनन्दनेन उपचितेन वभूवे।

53 Arjuna's series of arrows

दिव: पृथिव्या· ककुभा नु मण्डलात्
पतन्ति विम्बादुत तिग्मतेजस: ।
सकृद्विकृष्टादथ कार्मुकात् मुने:
शरा: शरीरादिति तेऽभिमेनिरे ॥ ५३ ॥

Prak —Easy

Prose —शरा दिव पृथिव्या ककुभा (दिशा) मण्डलात नु, उत (अथवा) तिग्मतेजस (रवे) विम्बात अथ (पश्चान्तरे) सकृद्विकृष्टात् कार्मुकात (वा) मुनि शरीरात पतन्ति—इति ते (गणा) अभिमेनिरे ।

Beng —(ক্ষিপ্রপ্রযোগহেতু) গণসমূহ এই বিতর্ক কবিতে লাগিল—শবগুলি কি অন্তবীক্ষ, বা পৃথিবী বা দিঙমণ্ডল, বা ববিবিম্ব বা একবাব আকৃষ্ট ধনু হইতে বা মুনি (অর্জ্জুনেব) শবীব হইতে পতিত হইতে লাগিল ?

Eng —(Owing to quick throwing of the arrows) the ganas guessed this—were the arrows falling from the heaven, the Earth's circuit or the circle of the quarters, or the sun's disc, or from the bow drawn only once or from the very body of the sage (Arjuna)

Expl —See Eng

Malli —'शरा दिव' अन्तरीक्षात 'पृथिव्या' भूगोलात 'ककुभामण्डलात नु' दिशा मण्डलाद्वा ? 'उत तिग्मतेजस' अर्कस्य विम्बात' मण्डलाद्वा ? 'अथ' अथवा 'सकृद्विकृष्टात् कार्मुकात वा 'मुने शरीरात' वा 'पतन्ति इति ते' गणा 'अभिमेनिरे' ज्ञातवन्त । अन्यथा कथममी विश्वम अन्तर्धाय शरा सम्भाव्यन्ते—इति भाव (1) । [अत्र सर्वत शरसम्पातदर्शनात सम्भावनया पृथिव्यादीनाम् अन्यतमस्य अपादानत्वोत-प्रेक्षा । सा च प्रतीयमाना व्यञ्जकाप्रयोगात] । नु शब्दादयस्तु स शये ॥

Notes on Malli,

1 The sense is—otherwise how can the arrows be possible to appear by covering the entire earth

2 Here owing to seeing of falling of arrows from all quarters there is surmise of अपादानत्व i e, this is coming from

circuit of पृथिवी, दिश् etc And this is implied owing to absence of direct siginfication

Charcha

1. दिव —अपादाने ५मी ॥ पृथिव्या, ककुभाम—शेषे ६ष्ठी, related to मण्डलात। मण्डलात, विम्बात, कार्मुकात, शरीरात—all these take अपादाने ५मी।

2 पतन्ति—पत + लट अन्ति। Are falling Nom शरा। The शर was so quickly executed from the shaft and so thickly did it cover all the spaces around that Ganas took it as if coming from heaven upwards (दिव) from the Earth's circuit (पृथिव्या मण्डलात) from the circle of quarters (ककुभा मण्डलात) or from the sun's disc (तिग्मतेजस विम्बात) or from the bow only once drawn (सकृत विकृष्टात कार्मुकात) or from the very body of Arjuna (मुने शरीरात)।

3 तिग्मतेजस —तिग्म तेज अस्य, बहु। तस्मात। शेषे ६ष्ठी।

4 सकृत्—an अव्यय meaning "once" Adv qual विकृष्टात (वि + कृष + क्त कर्मणि)।

5, अभिमेनिरे—अभि + मन + लिट इरे। Thought Nom ते।

6 Voice—शरैः पत्यते तैः अभिमेने।

54 His arrows went past Himalaya through force but did not kill the गणाधिप।

गणाधिपानामविधाय निर्गतैः
परासुतां मर्मविदारणैरपि।
जवादतीये हिमवानधोमुखैः
कृतापराधैरिव तस्य पत्रिभिः ॥ ५४ ॥

Prose —मर्मविदारणै (मर्मभेदकै) अपि, गणाधिपानाम परासुता (मरणम) अविधाय निर्गतै तस्य (अर्जुनस्य) पत्रिभि (शरै), कृतापराधैरिव अधोमुखै (सद्भि) जवात हिमवान् अतीये (अतिक्रम्य गत)।

Beng —মর্মভেদক হইলেও, গণপতিগণের মরণ না ঘটাইয়া নির্গত অর্জ্জুনের শরসমূহ, শত্রুনাশ করিতে না পারিয়া লজ্জায় অধোবদন হইয়াই যেন বেগে হিমবান (হিমালয় পর্ব্বত) পার হইয়া চলিয়া গেল।

Eng —Arjuna's arrows though vital rending still were as if of down cast face (through लज्जा) by not doing the result of killing the leaders of the ganas and hence these went passing Himalaya, very quickly

Malli —'मर्मविदारणैरपि' मर्मस्थानानि एव विदारयद्भि अपीत्यर्थ 'गणाधिपाना परासुता' मरणम् 'अविधाय' अकृत्वा 'निर्गतै'। तेषाममर्त्यत्वात इति भाव । 'तस्य' मुने' पत्रिभि' शरै 'कृतापराधैरिव' स्वामिकार्य्याकरणात सापराधैरिव [इत्युत्प्रेक्षा] 'अधोमुखै' सद्भि 'जवात हिमवान् अतीये' अतिचक्रमे तत्र प्रविष्टमित्यर्थ । लज्जितस्य क्वचिन्निलयनम् उचितम इति भाव ॥ ५४ ॥

CHARCHA

1 अविधाय—वि + धा + ल्यप्। having done न विधाय इति अविधाय । नञतत ।

2 निर्गतै —निर् + गम + क्त कर्त्तरि। तै । Qual पत्रिभि । These went off by not killing the गणाधिप।

3 परासुताम्—असु is प्राण and is always masc plural परागता असव यस्य, परासु , वहु—by "प्रादिभ्यो धातुजस्य वहुव्रीहिर्वाचोत्तरपदलोपश्च वक्तव्य "। तस्य भाव इति परासुता with तल् । ताम् । Obj. of अविधाय ।

4 मर्म &c—मर्म is vital —वि+दारि+ल्युट कर्त्तरि बाहुलकात= विदारणम्। मर्मणा विदारणम ६ तत। तै। Qual. पत्रिभि। The पत्रिन् (arrows) were vital-rending, still these could not destroy the life of गणाधिप, for they were immortal Thus Malli says "तेषाम अमर्त्यत्वात"। Hence the अव्यय अपि implies गर्हा (disregard) here

5 जवात—हेतो ५मी। यद्वा जवमाश्रित्य=जवात। ल्यप् लोपे ५मी।

6 अतीये—अति+इ+लिट ए कर्मणि। Its अनुक्त कर्त्ता is पत्रिभि and उक्तकर्म is हिमवान। The arrows went without killing the Gana-leaders, but then these went past Himalaya

7 अधोमुखे—अध मुखमेषाम, बहु। तै, qual पत्रिभि। The arrow passing off piercing the aim were falling down so they were afterwards अधोमुख। hence this Surmise by the poet

8 कृतापराधै—कृत अपराध ै, बहु। तै। The arrows are surmised as कृतापराध। Hence इव here implies उत्प्रेक्षा (surmise) The arrows gone piercing the गणाधिप could not kill them they were immortal and now when falling down with the waning of force they were अधोमुख (having their tips downwards), so the poet fancies that they were so through लज्जा in not being able to kill the Ganas for which they were directed by Arjuna Also compare "कृतशक्तिरधोमुखो गुरुत्वात जनितव्रीड इवात्म-पौरुषेण"—XIII sl 33

9 Voice—तस्य पत्रिण निर्गता विदारणा अधोमुखा कृतापराधा हिमवन्तम अतीय।

55 His arrows hurt them only

द्विषां क्षतीर्याः प्रथमे शिलीमुखा
विभिद्य देहावरणानि चक्रिरे।
न तासु पेते विशिखैः पुनर्मुनेः
अरुन्तुदत्वं महता ह्यगोचरः ॥ ५५ ॥

Prak —Easy

Prose —प्रथमे (प्रथमप्रयुक्ता) शिलीमुखा द्विषां देहावरणानि विभिद्य या क्षती चक्रिरे, मुने विशिखै तासु (क्षतिषु) न पुन पेते। हि (यत) अरुन्तुदत्व सताम अगोचर (अविषय, अनभिप्रेत इत्यथ), [यद्वा—(तथाहि) अरुन्तुदत्व (पीडितपीडन) सतामगोचर हि (खलु)]।

Beng,—অর্জ্জুনকর্তৃক প্রথমপ্রযুক্ত বাণসমূহ শক্রব বর্ম ভেদ কবিয' শবীবে যে ক্ষত উৎপাদন কবিযাছিল, পশ্চাৎপ্রযুক্ত বাণসকল তাতে পুনবায আঘাত কবিল না (কাবণ পিষ্ট পেষণ অন্যায বটে)। (আব) পীডিতেব পীডন মহতেব অনভিপ্রেতও বটে।

Eng —The first set of arrows of Arjuna produced wounds in the body of the enemies after piercing their armours, but his later ones did not strike the same wounds, for striking an already-wounded place is undersirable to the good i e, the good do not like to strike a wound again

Expl—See Eng

Malli —'प्रथमे' प्रथमप्रयुक्ता इत्यथ 'शिलीमुखा' मुनिशरा 'द्विषां देहावरणानि' वर्माणि 'विभिद्य या क्षती' प्रहारान् 'चक्रिरे, तासु' क्षतिषु 'पुन' पश्चात 'प्रयुक्तै मुने विशिखै न पेते' न पतितम्। पिष्टपेषणदोषापातात इति भाव। तथाहि—'अरुन्तुदत्व' पीडितपीडन 'महता' सताम् 'अगोचर' अविषय 'हि'—सन्त पीडितपीडा न कुर्वन्ति इत्यर्थ ["न हन्याद्व्यसनप्राप्तं नार्त्तं नातिपरिक्षतम्" इति

निषिधस्मरणात इति भाव ॥ अरु व्रण तुदतीति अरुन्तुद (व्रणोऽस्त्रिवा-लीर्ममरु")। 'विध्यरुषोस्तुद" इति खश् प्रत्यय । 'अरुद्विषदजन्तस्य मुम्" इति मुमागम] ॥ ५५ ॥

Charcha

1 क्षती—The base is क्षति meaning "wound" ता। obj. of चक्रिरे।

2 प्रथमे शिलीमुखा—Nom to चक्रिरे। The शिलीमुख (i e arrows) that were first directed by Arjuna towards his enemies Note the various symonyms used here by our poet for बाण i, e, शर, पत्रिन्, इषु, शिलीमुख, विशिख, बाण etc as in canto XIII, to serve diff purposes of बाण।

3 विभिद्य—वि+भिद+ल्यप्। Having pierced

4 देहावरणानि—देहस्य आवरणानि (परिच्छदा) i e, वर्म here, इतत। Obj of विभिद्य।

5 चक्रिरे—कृ+लिट इरे। Made The root कृ is उभयपदी।

6 ताम्—Refers to क्षति। अधि ७मी।

7 पेते—पत+लिट ए भावे। अनुक्त कर्त्ता is विशिखै।

8 अरुन्तदत्वम्—अरुस् is व्रण। अरु तुदतीति अरुस् +तुद+खश् कर्त्तरि=अरुन्तुद the tormentor of boils, तस्य भाव इति अरुन्तदत्वम् the state of being a tormentor ofboils For the rules of खश and मुमागम, here See Malli Nom to भवति understood Construe—अरुन्तदत्व महतामगोचर भवति। आर्त्तपीडन is always a sin, See Manu quoted by Malli

9 हि—An अव्यय, may mean both अवधारण and हेतु। See Prose "हि हेताववधारणे" इत्यमर ।

10 अगोचर —गोचर is विषय। अविद्यमान गोचर यस्य, बहु। विधेय-विशेषण of अरुन्तुदत्वम। Difference in gender of उद्देश्य and विधेय is due to the saying "उद्देश्यविधेययो लिङ्गवचनेषु न तन्त्रता"।

11 Voice—शिलीमुखै या च्यतय चक्रिरे विशिखा पेतु अरुन्तुदत्वेन अगोचरेण भूयते ।

56 The Gana army thinned down thereby

समुज्झिता यावदराति निर्यती
सहैव चापात् मुनिबाणसंहतिः ।
प्रभा हिमांशोरिव पङ्कजावलिं
निनाय सङ्कोचमुमापतेश्चमूम् ॥ ५६ ॥

Prose —यावदराति समुज्झिता (शत्रुसमसंख्यया मुक्ता) चापात सह (सम्भूय) निर्यती (निष्क्रामन्ती) मुनिबाणसंहतिः उमापते चमू, हिमांशोः प्रभा पङ्कजावलिमिव सङ्कोचं निनाय।

Beng —যতসংখ্যক শত্রু ততসংখ্যায বিমুক্ত অর্জ্জুনের বাণ ধনু হইতে মিলিতভাবে নিষ্ক্রান্ত হইযা শিবের সৈন্যকে (অর্থাৎ প্রমথগণকে) সংকুচিত কবিযা ছিল (অর্থাৎ ভযে তাবা আংশিক পলাযনপব হইলে তাবা পাতলা হইযা গেল), যেমন চন্দ্রেব প্রভা পদ্মসমূহের সঙ্কোচ ঘটায।

Eng —Arjuna's host of arrows thrown in as many numbers as there were enemies and coming out simultaneously from his bow thinned down the Gana army of Umapati i e, Siva, like moon's rays causing contraction and thinning down of lotuses

[N B —Just as lotuses contract and looks thinned at

the advent of moon's rays, so the gana-army mostly fled away and got thinned owing to the attack by Arjuna's missiles or arrows quickly and simultaneously thrown in numbers

Expl —See Eng

Malli —यावन्तोऽरातय 'यावदराति' ["यावदवधारणे" इत्यव्ययीभाव]। यावदराति यथा तथा 'समुज्झिता' अरातिसमसङ्ख्यया मुक्ता 'चापात' धनुष्कार्मुकात 'सह' सम्भूय 'एव निर्यती' निष्क्रामन्ती। तादृक् तस्य कौशलम् इति भाव [इण शतरि ङीप्] 'मुनिवाणस हति' उमापते चमू, हिमांशो प्रभा पङ्कजावलिम इव सङ्कोच निनाय' प्रापयामास [दुहादित्वात नयतिर्द्विकर्मक]।

CHARCHA

1 समुज्झिता—सम + उज्झ + क्त कर्मणि। Thrown, sent, directed Qual मुनिवाणस हति।

2 यावदराति—अराति enemy यतपरिमाणमस्य इति यद् + वतुप् = यावान् as much as यावन्त अरातय इति यावदराति, commensurate to the enemy, अव्ययीभाव by the rule "यावदवधारणे"—यावत leads in an अव्ययी when it implies measurement "अवधारणम इयत्तापरिच्छेद" इति वृत्तिकार। Here there are two peculiarities—(1) There is no अव्यय in the compound though the samasa is an अव्ययीभाव। Compare—सप्तगोदावरम्। (2) The विग्रह is स्वपद though the case is one of नित्यसमास। Adv qual समुज्झिता। So many arrows were thrown that it seemed as many as there were enemies And the arrows were thrown so quickly that these seemed to go out all at a time from the चाप (सह निर्यती)।

3 निर्यती—निर् + इ + शतृ + ङीप् स्त्रियाम्। See Malli Qual मुनिवाणस हति।

4 चापात—अपादाने ५मी।

5 मुनिवाण &c—संहति is समूह। मुने वाण। इतत। तस्य संहति, इतत। Nom to निनाय।

6 निनाय—नी + लिट अ। Caused नी is a द्विकर्मक root, compare the list of द्विकर्मक roots in the following karika "दुह्याच् पच् दण्ड् रुधि प्रच्छि चिब्रूशासु जिमन्थमुषाम्। कर्मयुक् स्यादकथितं तथा स्यात् नीहृकृष्वहाम्"। Its प्रधानकर्म is—सङ्कोचम्। And its अप्रधानकर्म is चमूम।

7 हिमांशो प्रभा पङ्कजावलिम इव—This उपमा suggests that though Arjuna was apparently terrible still he was not destructive to gana-army and has softness within, so that he will forgive the submissive and will spare the distressed or the flying, as हिमांशो प्रभा is to lotuses And गण army was charming and attractive to all like lotuses, but through fate they yield to mild Arjuna as lotuses yield to mild moon's rays

8 Voice —निन्ये वाणसंहत्या सङ्कोच निन्ये (प्रधानकर्म is voiced by "न्यादे प्रधाने)।

57. Arjuna's arrows could not be averted by the Ganas

अजिह्ममोजिष्ठममोघमक्लमं
क्रियासु बह्वीषु पृथङ् नियोजितम्।
प्रसेहिरे सादयितुं न सादिताः
शरौघमुत्साहमिवास्य विद्विषः॥ ५७॥

Prose —सादिता विद्विष (तस्य शत्रव , गणा इत्यर्थ), अस्य (अर्जुनस्य) अजिह्मम् ओजिष्ठम् अमोघम् अक्लमम् वह्वीषु क्रियासु पृथक् नियोजितम शरौघम् (तस्य) उतसाहमिव, सादयितु (नाशयितु) न प्रसेहिरे (न शेकु)।

Bneg —শক্রগণ আক্রান্ত হইযা অর্জ্জুনেব উৎসাহেব ন্যায তদীয অবক্র, সাববত্তম, অব্যর্থসন্ধান, অক্লান্ত ও ছেদনভেদনাদি কর্ম্মেতে বিনিযোজিত শবজাল, নাশ ববিতে পাবিল না।

Eng —The enemy i e Gana-army being attacked could not destroy the straight, strong, sure untiring (i e, over-working) and variously applied (in the various acts of cutting, piercing &c) array of arrows of Arjuna like his unceasing enterprise

Expl —Arjuna's array of arrows were straight strong,sure, unceasing and applied in छेदन भेदन etc, so was his enterprise courageous, full of stamina, successful, untiring and applied as works demanded Now the Gana army being attacked by him could not ward off his arrows, nor could they diminish his enterpruise in the least He was great as a warrior and great as a तपस्वी।

Malli —'अजिह्मम्' स्वरूपतो गत्या वा अवक्रम, अन्यत्र तु जिह्मस्थानप्रवृत्तो न भवतीति अजिह्म , तम्। 'ओजिष्टम्' ओजस्विन सारवत्तम तेजिष्ठ च। [उभयत्रापि तेजस्विन्शब्दात विन्नन्तात इष्ठन्। "विन्मतोलुक्" इति (अत्र इष्ठनि परे ?) विनो लुक्। टिलोपश्च]। 'अमोघम्' अव्यर्थम् 'अक्लम' निरन्तरव्यापारेपि अक्लान्त 'वह्वीषु क्रियासु' छेदनभेदन पातनादिकर्मसु 'पृथक्' भेदेन 'नियोजितम्'—कर्मानुगुण्येन विनियुक्तमित्यर्थ । अस्य मुने 'शरौघम्' 'उतसाहम्' औतसुक्यम् (?) 'इव', वीररसस्य स्थायिभावभूत प्रयत्नविशेषम इवेत्यर्थ , 'सादिता ' कर्षिता 'विद्विष ' शत्रव-

'सादयितु' प्रतिकर्त्तु 'न प्रसेहिरे' न शेकुः। तस्य उत्साहवत एव शरवर्षं दुर्धर्षम् अभूत इति भावः ॥ ५७ ॥

CHARCHA

1 अजिह्मम्, ओजिष्ठम, असीदम, अक्लमम—These Qual both शरौघम् and उत्साहम। ओजस् power ओजस् + विनि मत्वर्थे = ओजस्विन्। ततः ओजस्विन् + इष्ठन् = ओजिष्ठ (with elision of विन् by the rule "विन्मतो र्लुक्", as also with elision of अस् portion of ओजस्)। See Expl and Mallinath for their meanings in each case

2 बह्वीषु क्रियासु नियोजितम्—Qual both शरौघम and उत्साहम। As शरजाल is applied in the works of छेदन, भेदन, पातन &c, so उत्साह is applied in works as meccesity arises See Malli His determination to conquer the enemies, and penance therefor gave him उत्साह। In fact as a वीर he was full of उत्साह so necessary for वीररस or battle

3 प्रसेहिरे—प्र + सह + लिट इरे could withstand Nom विद्विष।

4 सादयितुम्—सद + णिच् + तुमुन। To remedy or to destroy

5 सादिता —सद + णिच + क्त कर्मणि। Qual विद्विष। Though attacked by Arjuna, the Gana could not evade this

6 Voice—सादितै विद्विड्भि प्रसेहे ।

58 Arjuna appeared terrible to all fighters

शिवध्वजिन्यः प्रतियोधमग्रतः
स्फुरन्तमुग्रेषुमयूखमालिनम् ।
तमेकदेशस्थमनेकदेशगाः
निदध्युरर्कं युगपत् प्रजा इव ॥ ५८ ॥

Prak,—शिवध्वजिन्य त अग्रत स्फुरन्त निदध्रु [Siva's army one and all saw him in front] This is what should be, nothing strange in it—अर्कं प्रजा इव युगपत प्रतियोधम अग्रत स्फुरन्त निदध्रु [Each one of the army saw him face to face like the sun seen face to face by all people] Perhaps he shifted place every moment and appeared so—एकदेशस्थ तम अनेकदेशगा प्रजा इव [The people were in various places but Arjuna was in one place Still everyone of them looked him as standing face to face] Then it is strange indeed—उग्रेषुमयखमालिनम तम् (अर्कमिव युगपत प्रजा निदध्रु)' [He was all-dazzling with his terrible shining arrows that were like sun's rays, so he appeared like the sun that has dazzling with his pencils of rays]

Prose —अनेकदेशगा शिवध्वजिन्य उग्रेषुमयूखमालिनम् एकदेशस्थ तम, अर्कं (अनेकदेशगा) प्रजा इव युगपत प्रतियोधम अग्रत स्फुरन्त निदध्रु ।

Beng —অনেকস্থানস্থ হবসেনা কিবণাবলীব ন্যায উগ্রেষুশোভিত একদেশস্থ অর্জ্জুনকে, অনেকদেশস্থ লোকগণ যেমন কিবণমণ্ডিত সূর্য্যকে যুগপৎ সম্মুখে দেখে, তদ্রূপ প্রত্যেক যোদ্ধাবই সম্মুখে দীপ্যমান দেখিতে লাগিল।

Eng —Siva's army though stationed in many places still all of them saw Arjuna though remained in one single place as shining face to face in front of each warrior like the sun appearing simultaneously to all people though in different places , And Arjuna was dazzling with his terrible arrows that were like pencils of rays, as sun has arrow like lines of rays

Exple—See Prak and En

Mallı —'अनेकदेशगा' नानादेशस्था 'शिवध्वजिन्य' हरसेना । उग्रेषव मयखा इव [इति उपमितसमास] । अन्यत्र (सूर्यपक्षे) तु—उग्रेषव इव मयूखा [इति मयूरव्य सकादित्वात समास] । तेषा माला अन्यस्तीति तम 'उग्रेषुमयख-मालिनम' [वीह्यादित्वात इनि] 'एकदेशस्थम' एकत्रैवस्थित 'त' मुनिम 'अर्क प्रजा इव युगपत, प्रतियोध' योध योध प्रति ["अव्यय विभक्ति—" इत्यादिना प्रत्यर्थे वीप्सायामव्ययीभाव] 'अग्रत स्फुरन्त निदध्रु' ददृशु । यथा एकोर्क एकत्रैव स्थितोपि नानादेशस्थानामपि प्रतिपुरुष सम एवाग्रे वर्त्तते इति युगपत प्रतीयते, तद्वत बाणवर्षी मुनिरपि प्रतियोध तथैव प्रत्यभात इत्यर्थ (1) ॥ ५८ ॥

Notes on Mallı

1 The sense ıs—As one sun statıoned ın one place appears sımultaneously to all the people of varıous countıies and each has the lumınaıy as before hım only, so the sage (Arȷuna) throwıng aırows appeared to each and eveıy warrıoı

CHARCHA

1 प्रतियोधम्—योध warııor योध योध प्रति इति प्रतियोधम, वीप्साया-मव्ययीभाव । Adv Qual स्फुरन्तम् । He shone separately to all warrıors so quıckly he faced and threw arrows on all of them and so dazzlıng dıd he appear by hıs shınıng weapons

2 स्फुरन्तम्—स्फुर + शतृ स्फुरत shınıng तम् । Qual तम (whıch refers to मुनिरूप अर्जुन) ॥ He was not only स्फुरत but अग्रत स्फुरत । Thus अग्रत (an अव्यय here) qualıfies the veıb ın स्फुरत ।

3 उग्रेषु etc—इषु ıs बाण । मयूख ıs rays (किरण) । उग्रा इषव-कर्मधा । उग्रेषव मयखा इव, उपमितसमास by "उपमित व्याघ्रादिभि सामान्या-

प्रयोगे" । तेषा माला । सा अस्यास्य इति उग्रेषुमयूखमाला + इनि मत्वर्थे (व्रीह्यादि) See Malli तम् । Arjuna's bright arrows ware like so many rays सूर्यपक्षे उग्रेषव इव मयूखा, मयूरव्य सकादित्वात समास । Rest as before Sun's rays' are like arrows Note that व्रीह्यादि list includes माला but not मयूखमाला, so strictly speaking (by the maxim "ग्रहणवता प्रातिपदिकेन तदन्तविधिप्रतिषेधात") माला will take इनि but not compound ending in the word माला । So we suggest this procedure here – उग्रेषुमयूखेन मलने शोभने इति उग्रेषुमयूख + मल्ल + णिनि कर्त्तरि साधुकारिणि = उग्रेषुमयूखमालिन् । तम । Qual both तम and अर्कम ।

4 अनेकदेशगा —अनेकदेश + गम + ड कर्त्तरि । qual शिवध्वजिन्य and प्रजा ॥ प्रजा here means जना ।

5 एकदेशस्थम्—एकदेशे तिष्ठतीति एकदेश + स्था + क कर्त्तरि = एकदेशस्थ । तम् । qual तम् and अर्कम ।

6 निदध्युः —नि + ध्यै + लिटउस । Here it means "ददृशु" acc to Malli , better take it to mean 'thought that they were seeing", compare "अनुचरी राजराजस्य दध्यौ"—Meghaduta ध्यायति , अध्यासीत, ध्यास्यति &c

7 युगपत—an अव्यय meaning simultaneously Adv qual. निदध्युः ।

8 Voice—ध्वजिनीभि अनेकदेशगाभि प्रजाभि अर्क इव एकदेशस्थ मयूखमाली स निदध्ये ।

59 The Gana-army shattered

मुने: शरौघेण तदुग्ररंहसा
बलं प्रकोपादिव विष्वगायता ।
विधूनितं भ्रान्तिमियाय सङ्गिनी
महानिलेनेव निदाघजं रज: ॥ ५८ ॥

Prak—Easy

Prose —प्रकोपात इव (रोषादिव) विष्वक् (समन्तात) आयता (आगच्छता) उग्ररंहसा मुनेः शरौघेन, महानिलेन निदाघज रज इव, विधूनित (व्याहत) तद् बलं (प्रमथसैन्य) सङ्गिनीम् (अनुबन्धिनीम्, अविच्छिन्नामित्यर्थ) भ्रान्तिम इयाय (प्राप) ।

Beng —মুনি অর্জ্জুনের তীব্রবেগ শরজাল যেন রোষবশতঃ চারিদিকে প্রসৃত হইয়া আগত হইল তাদৃশ শরজাল কর্তৃক আহত সেই প্রমথসৈন্য বাত্যাকর্তৃক আহত গ্রীষ্মকালীন ধূলির ন্যায়, অবিচ্ছিন্ন ভ্রান্তি (ভ্রমি) প্রাপ্ত হইল ।

Eng —Arjuna's speedy array of arrows spread all around as if through anger, being struck by such arrows that Gana-host attained unceasing whirling like summer-dust whirling constantly being scattered by a terrible hurricane

Expl —See Eng

Malli —'प्रकोपात' अमर्षात 'इव, विष्वक्' समन्तात 'आयता' आगच्छता 'उग्ररंहसा' तीव्रवेगेण 'मुनेः शरौघेन' उक्तविशेषणेन 'महानिलेन' वात्यया 'निदाघज' ग्रीष्मोत्थ 'रज इव विधूनित' व्याहत 'तद्बलं' प्रमथाना सैन्य 'सङ्गिनीम्' आनुबन्धिनीम् अविच्छिन्नामिति यावत 'भ्रान्तिम' अनुवस्थानम 'इयाय' प्राप ॥ ५९ ॥

CHARCHA

1 शरौघेण—शराणा (बाणानाम) ओघ (समूह) ६ तत । तेन । अनुक्ते कर्त्तरि ३या, अनुक्त कर्त्ता of विधूनितम् ।

2, उग्ररंहसा—रंहस् is वेग । उग्र रंह यस्य, बहु । तेन । Qual, both शरौघेण and महानिलेन ।

3 तद बलम्—Refers to प्रमथसैन्य ।

4 प्रकोपात—प्र + कुप + घञ् भावे = प्रकोप anger, तस्मात। हेतौ ५मी।

5 विष्वक्—There is an अव्यय word विष्वग् ending in ग which is primitive (अव्युत्पन्न प्रातिपदिक meaning सर्वतोभाव)। This suits here, the ग being changed into क by "वावसाने" and the क returning to ग by सन्धि। Again विषु is also an अव्यय and a primitive meaning सर्वतोभाव। विषु अञ्चतीति विषु + अञ्च + क्विन् कर्त्तरि = विष्वच् (प्रातिपदिक) which also by some treated as an अव्यय। The च changing into क by "क्विन् प्रत्ययस्य कु" and we get विष्वक् and सन्धि alters क into ग। We prefer the first derivation Qual the क्रिया in आयता। For a similar use compare "विष्वङ् मोह स्थगयति कथं मन्दभाग्य करोमि'—uttara, and "कचाचितौ विष्वगिवागजौ गजौ" I 36

6 आयता—आ + इ + शतृ। तेन। qual शरौघेण and महानिलेन। or आ + यम + क्विप् = आयत, spreading, तेन। The second sense suits better for शरौघ was already आगच्छत (comp 'प्रसेहिरे सादयितु न सादिता शरौघमुत्साहमिवास्य विद्विष"—sl 57), now is the time for शरौघ to spread all around so as to make the बल reel on

7 विधूनितम्—वि + धू + णिच् + क्त कर्मणि। Being agitated or struck Qual बलम् and रज।

8 इयाय—इ + लिट अ। Attained Nom बलम and रज। Its obj as भ्रान्तिम् (= whirling)

9 सङ्गिनीम—सञ्ज + घञ् = सङ्ग attachment स अस्ति अस्या इति सङ्ग + इनि मत्वर्थे + ङीप् स्त्रियाम् = सङ्गिनी unceasing, continual ताम। qual भ्रान्तिम्। or—सञ्ज + णिनि कर्त्तरि साधुकारिणि स्त्रियाम् वाहुलकात् =

सङ्गिनी, and Panini writes the sutra "समानतीर्थे वासी"। or सङ्ग + आवश्यके णिनि। or सङ्ग + णिनि कर्त्तरि ग्रह्यादित्वात् स्त्रियाम्। In these case कुत्व comes either by "न्यङ्क्वादीनाञ्च" or "बाहुलकात्"। See सुखसङ्गिनम in Sak V Though ग्रह्यादि list does not include सङ्ग still it is sometimes treated as आकृतिगण, compare Mallinatha ("सर्वत्र ग्रह्यादित्वात् णिनि") under 'मन्योनि चेतसाम्" in Bhatti VI 75 Similarly we may derive हारिन्, वादिन्, ध्वसिन् कामिन् &c

10 निदाघज रज—नितरा दह्यते अस्मिन् इति नि + दह + घञ् अधिकरणे = निदाघ summer, घ in this sense is substituted for ह by the rule "न्यङ्क्वादीनाञ्च"। Comp "मनसिजनिदाघप्रसरयो" in Sak III 8 निदाघ + जन + डकर्त्तरि = निदाघजम। qual रज। Dry summer dust is easily raised and whirled by strong wind of that time This is a natural phenomenon then उपमान of बलम्।

11 Voice—तेन बलेन विधूनितेन भान्ति ईये निदाधजेन रजसा इव।

60 They thus could not ascertain his throwing of arrow

तपोबलेनैष विधाय भूयसी
तनूरदृश्या. स्विदिषून्निरस्यति।
अमुष्य मायाविहतं निहन्ति न
प्रतीपमागत्य किमु स्वमायुधम् ॥ ६० ॥

Prak —Easy

Prose —एष (मुनिरूपोर्जुन) तपोबलेन भूयसी अदृश्या तनू विधाय इषून् निरस्यति स्वित्? अथवा अमुष्य मायाविहत स्वम् आयुध प्रतीपमागत्य न निहन्ति किमु?

Beng —মুনিবেশ এই অর্জ্জুন তপোবলে অনেক অদৃশ্য দেহ সৃষ্টি করিয়া (চারিদিক হইতে) বাণক্ষেপ করিতেছে কি? অথবা এর মায়াপ্রভাবে প্রতিহত হইয়া আমাদেরই আয়ুধসমূহ কি পরাবৃত্ত হইয়া আমাদের নিহত করিবে ?

Eng —Is this ascetic (Arjuna) throwing arrows (on all sides) by creating several invisible bodies by his power of penance , or being retarded by his Maya, are our own weapons returning back to kill us ?

Expl —See Eng and note 10

Malli—अथ विभि विशेषकमाह, तप इत्यादिना—एष ' मनि 'तपोबलेन' तप सामर्थ्येन 'भूयसी ' बह्वी 'अदृश्या तनू ' आत्मन शरीराणि 'विधाय' सृष्ट्वा 'इषून् निरस्यति स्वित्' क्षिपति किम् ? अथवा 'अमुष्य' अस्य मुने 'मायाविहत' मायया विहत प्रतिहत 'स्व ' स्वकीयम् 'आयुध प्रतीप ' प्रतिकूलम् 'आगत्य'प्रत्याहृत्य इत्यर्थ 'न ' अस्माक 'निहन्ति किम्' ["जासिनिप्रहण—" इत्यादि सूत्रेण (? शेषविवक्षाया) कर्मणि षष्ठी (?) । शेषाविवक्षायान्तु द्वितीया] ॥ ६० ॥

CHARCHA,

1 तपोबलेन—तपस बलम्, ६तत्। तेन, करणे ३या।

2 विधाय—वि + धा + ल्यप् । Having created

3 भूयसी —बहु + ईयसुन् + ङीप् स्त्रियाम् = भूयसी । Qual तनू ॥ Both तनु and तनू (fem) are correct , obj (कर्म) of विधाय ।

4 अदृश्या —दृश + क्यप् कर्मणि = दृश्य। न दृश्या , नञ्तत् , qual तनू ।

5 स्वित्—An अव्यय denoting प्रश्न as in Sak V "आहो स्वित् प्रति-बन्धम्" । or it denotes विकल्प like the अव्यय word "नु" as in "मरुता पति स्वित् उताहिमांशु " &c.

6 निरस्यति – निर् + अस (क्षेपे दिवादि) + लट ति। निरस्यते is also correct here by the varttika "उपसर्गादस्यत्यूह्योर्वेति" see also समूहन् in sl 50 Nom एष।

7 मायाविहतम्—मायया विहत (प्रतिहतम), २तत्। Qual आयुधम्।

8 निहन्ति – नि + हन + लट ति। Nom आयुधम्।

9 न —Either 2nd case and 6th case plural, we can have 6th case (षष्ठी) by शेषविवक्षा of कर्म in the case of नि + हन, see Malli, otherwise by कर्मविवक्षा we have द्वितीया only

10 किमु—An अव्यय here denoting प्रश्न। Thus मेदिनी says "प्रश्ने निषेधे वितर्के निन्दायाञ्च किमुस्यात्"। Also compare "किमु भीरु अराय्येसे" in Bhatti, and see our notes under किमु in XIII sl 56

The arrows were innumerable and surrounded the गण from all sides, so they ask "were our own arrows put back towards us by his creation of माया"? or he created several invisible bodies and threw weapons simultaneously from all these.

11 Voice—इषव एतेन निरस्यन्ते विहतेन स्वेन आयुधेन निहन्यते।

61 Or did the gods side him and threw so many arrows?

हृता गुणैरस्य भयेन वा मुनेः
तिरोहिताः स्वित् प्रहरन्ति देवताः ?
कथं न्वमी सन्ततमस्य सायका
भवन्त्यनेके जलधेरिवोर्मयः ॥ ६१ ॥

Prak —Easy

Prose —वा (अथवा) अस्य मुनेः गुणैः हृता भयेन वा तिरोहिता देवता प्रहरन्ति स्वित ? (अन्यथा) अस्य अमी सायका जलधेः ऊर्मय इव कथ नु सन्ततमनेके भवन्ति ।

Beng —অথবা মুনি অর্জ্জুনের গুণে আকৃষ্ট বা তদীয় ভয়ে বিদ্যমান দেবতাগণ তিরোহিত হইয়া শরপ্রহার করিতেছেন কি ? অন্যথা এর এই শরজাল সমুদ্রের ঊর্মির ন্যায় কেমন করিয়া নিয়ত পতিত হইতেছে।

Eng —Or are gods throwing arrows being concealed here, attached as they are to him either through his merits or through fear of him (i e, of his prowess), otherwise how can his arrows do constantly become many like the waves of oceans

Expl —As waves of seas constantly multiply on and on, so his arrows were multiplying on , so the ganas guess that these may be thrown by concealed gods come over to his side either attracted by his merits or through fear of him

Malli —यद्वा 'अस्य मुनेः गुणैः' शान्त्यादिभि 'हृता' आक्रष्टा वशीकृता इति यावत 'भयेन' भीत्या वा, भयात विस्मृत्य एवेत्यर्थ 'देवता तिरोहिता ' सत्य प्रहरन्ति स्वित' ? तत कुत ?—अन्यथा 'अस्य' मुनेः 'अमी सायका जलधेः ऊर्मय इव कथ नु सन्ततमनेके' असख्या "भवन्ति" ? एतच्चोक्तान्यतमासम्भवे न सम्भवतीत्यर्थं । किमिति पृच्छन्त्योदेवता युध्यन्ते इत्याह—'गुणै हृता भयेन वा'। एतेन गुणै आवर्त्तिता प्रीत्या विस्मृत्य अस्मात् वर्त्तमाना वा इत्यर्थ । किमस्य वितर्कद्वयस्य मूलमित्याह—कथमिति, 'अस्मात कथ जलधे ऊर्मयो यथा, एकस्यैव सायका सन्ततम् अतिवह्वो भवन्ति ' एतच्चोद्यम् अन्यसपत्तसम्भवे न सम्भवति इत्यर्थ (1) । [एकशब्दस्य एकशेषे कृते एके इति रूपम इति केचित । नु शब्द तु अन्यार्थे]।

Notes on Mallı

1 The sense ıs—thıs conclusıon cannot bepossıble by takıng other alternatıves

CHARCHA

1 हृता – हृ + क्त कर्मणिस्त्रियाम = हृता won over Qual देवता ।

2 गुणे, भयेन—करणे or better अनुक्ते कर्त्तरि ३या । The gods sıded hım eıther won over by hıs merıts or through fear of hıs strong penance See descrıptıon of Arjuna's strong penance ın canto XII sl 3-17

3 तिरोहिता —तिरस् + धा + क्त = तिरोहिता concealed As Ganas were not seeıng another there, so they gussed that concealed (ınvısıble) Gods are also fightıng for hım

4. प्रहरन्ति – प्र + हृ + लट अन्ति । are strıkıng, Nom, देवता ।

5 कथ नु—किम + थमु । ı, e, केन प्रकारेण । तृतीयान्तमव्ययम् । ३या करणे । करण of the क्रिया ın भवन्ति । नु ındıcates a questıon "नु पृच्छाया विकल्पे च" इत्यमर । कथ नु ıs thus equıvalent to न केनापि प्रकारेण—by no means, comp "कथ नु शक्योनुनीयो महर्षे "—Rag II 54 Or कथ meanıng "how" ends ın ınterrogatıon, नु ımplıes वितर्क here Thus the two ımplıes वितर्कगर्भ प्रश्न । Also Compare "कथ नु ते करोयमामुक्तविवाहकौतुक "—Kumara

6, सन्ततम्—सम + तन + क्त = सन्तत or सतत । तत यथा तथा । Adv, Qual भवन्ति । How could the arrows be unceasingly fallıng,

7 भवन्ति—भू + लट अन्ति । Becomıng, Nom, सायका । Bhattojı reads पतन्ति here for भवन्ति । And ındeed पतन्ति gıves a better sense of the sıtuatıon here,

8 अनेके—Pred to सायका । एक is one न एक इति अनेक । अनेकश्च अनेकश्च अनेकश्च इति इति अनेके by एकशेष वृत्ति । अनेके by नञ्वत is unsound, for acc to grammar एक being masc sing, अनेक should be so, compare न ब्राह्मण इति अब्राह्मण, न वृचा अवृचा and the Panini-rule 'अनेकमन्यपदार्थे''। This may be also inferred from the rule'' परवल्लिङ्ग द्वन्द्वतत्पुरुषयो '' and the maxim ''उत्तरपदार्थ प्रधानस्तत्पुरुष ''। Thus also Bhattoji in his Manorama says ''सर्वथापि नञ्समासस्य उत्तरपदप्राधान्य भाष्योक्त नान्यथयितव्यम्। अतएव 'अनेकमन्यपदार्थे' इत्यत्र अनेकशब्दादेकवचन प्रयुक्तम कथ तर्हि ''पतन्त्यनेके जलधेरिवोर्मय अनेकश्च अनेकश्च अनेकश्च इत्येकशेषात्''।

9 जलधे ऊर्मय इव=उपमान of सायका । ऊर्मि is both masc and fem, so there is no defect in the उपमा here, The flow of arrows was unceasing and continuously many like the unceasing constant flow of sea-waves, Both attack and strike others but do not necessarily kill them

10, Voice—देवताभि प्रक्रियते सायकै भूयते ऊर्मिभिरिव

62 The ganas apprehended destruction from Arjuna

जयेन कच्चिद्विरमेदयं रणात्
भवेदपि स्वस्ति चराचराय वा ।
ततापं कीर्णा नृपसूनुमार्गणैः
इति प्रतर्काकुलिता पताकिनी ॥ ६२ ॥

Prak —Easy,

Prose —कच्चित अय रणात् जयेन विरमेत ? अपि वा चराचराय स्वस्ति

भवेत ? इति प्रतर्कांकुलिता नृपसूनुमार्गणै कीर्णा पताकिनी (सेना) तताप (ताप तेजे)।

Beng —একি সকলকে জয় কবিযা যুদ্ধ হইতে নিবৃত্ত হইবে এবং চবাচব জগতেব কিস্বস্তি (অর্থাৎ মঙ্গল) হইবে—এইভাবে বিতর্ক বিহ্বল সেনাগণ নৃপনন্দন অর্জ্জুনেব বাণে ব্যাপ্ত হইযা পবিতপ্ত হইতে লাগিল। (অর্থাৎ প্রার্থনা কবি এ জয কবিযা যুদ্ধে নিবৃত্ত হোক্ এবং জগতেব স্বস্তি হোক)।

Eng —Should he desist from battle by conquering us ? Should there be good to the moveable and immoveable world ?—thus disturbed by guesses the gana army pervaded by the arrows of the prince Arjuna attained distress,

Expl —Easy, see Eng

[N, B,—We wish his cessation of battle just after victory and peace as well to the world],

Malli —'कच्चिदय वा रणात जयेन विरमेत 'अस्मान् जित्वा कच्चिदय युद्धमुपसंहरेत 'अपि चराचराय स्वस्ति भवेत' अपि स्थावरजङ्गम जगत न विनश्येत इत्यर्थं [अपिशब्द सम्भावनायाम। प्रार्थनाया लिङ्] 'इति' अनेकप्रकारेण 'प्रतर्काकुलिता' पूर्वोक्ता ये वितर्कास्तै आकुलिता विह्वला। अत्र सहेतुक विशेषणमाह 'नृपसूनुमार्गणै' अर्जुनवाणै 'कीर्णा' छिन्ना 'पताकिनी' सेना किरातपतेरिति शेष। 'तताप' ताप प्राप॥

CHARCHA

1 जयेन—करणे ३या॥ रणात—अपादाने ५मी।

2 कच्चित—An अव्यय denoting कामप्रवेदन i, e, स्वाभिप्रायाविष्करण। Thus Amara says "कामप्रवेदने कच्चित्"। Here "अय जयेन रणात विरमेत" is the object of the speaker (स्वाभिप्राय) and this he

dicloses (आविष्कार) by कच्चित। In ordinary language we put it in an interrogative way e, g, "जयकरिया निवृत्त हइवे तो &c,। That is, the speaker prays for रणनिवृत्ति just after जय, and he does not wish wholesale massacre Hence लिङ् in विरमेत् (वि+रम+लिङयात) and भवेत is to denote प्रार्थना (ending in इच्छा) as in Malli Similarly अपि denoting सम्भावना ends in प्रश्न here

[N B —Note that विरम takes परस्मैपद by the rule "व्याङ्-परिभ्यो रम "]।

Note that Malli in Raghu VI and Vallabha in Rag V take कच्चित as प्रश्ने वा कोमलामन्त्रणे।

3 चराचराय—चरन्तीति चरा (पचाद्यच्), न चरा अचरा, नञ्तत। चराश्च अचराश्च, द्वन्द्व। तस्मै। स्वस्ति शब्द योगे ४र्थी by "नम स्वस्ति स्वाहा स्वधा लंवषड्योगाच्च"।

4 ततापः—तप (भ्वादि)+लिट अ। Attained ताप। Nom पताकिनी। We aviod दिवादि तप here for that usually denotes ऐश्वर्य्य and is आत्मनेपद, whereas भ्वादि तप is (तापे) परस्मैपद। Though poets use दिवादितप as तापे, still it is आत्मनेपद।

5, कीर्णा—कॄ+क्त कर्मणि स्त्रियाम=कीर्णा thrown aside, scattered (acc to Malli), sl 63 (निरस्त वल) supports this, but it may also mean व्याप्ता (pervaded) And this sense suits here (see sl 59) For this sense of कीर्ण, compare "जटाना कीर्णया केशै "—in XI, sl, 3, Qual पताकिनी।

6 नृपसूनुमार्गणै —नृपसूनो (अर्जुनस्य) मार्गणा, तै। अनुक्तकर्त्तरि ३या।

7, इति—An अव्यय meaning अनेन प्रकारेण।

8, प्रतर्काकुलिता = प्रतर्केन (वितर्केन) आकुलिता, इतत। Qual, पताकिनी।

9, Voice—अनेन विरम्येत स्वस्ति भूयेत पताकिन्या तेपे &c easy,

63 The scattered army could not shine

अमर्षिणा कृत्यमिव क्षमाश्रयं
मदोद्धतेनेव हितं प्रियं वचः।
वलीयसा तद्विधिनेव पौरुषं
वलं निरस्तं न रराज जिष्णुना॥ ६३॥

Prak, – जिष्णुना (अर्जुनेन) निरस्त तत वल न रराज [The gana-army scattered or pressed on one side by Arjuna could not shine, recover or rally], How is this ? – अमर्षिणा (निरस्त) क्षमाश्रयं कृत्यमिव [this is like an enraged person setting aside or totally losing a result to be achieved by forgiveness only], This abstract idea is too much forme – मदोद्धतेन (निरस्त) हित प्रिय वच इव [This is like a hanghty one ignoring a good salutary speech, As a haughty one avoids for ever a good saying (cp "उपदेशो हि मूर्खाणा प्रकोपाय न शान्तये) and it does not get footing on him, so the scatterd army could not hold thenselves against Arjuna], Now I follow you—वलीयसा विधिना निरस्त पौरुषम् इव [Again as powerful destiny foils manliness so that it cannot stand again ("न च दैवात पर वलम्"), so Arjuna ousted the Gana-army and it could not rally at all],

Prose,—जिष्णुना (अर्जुनेन) निरस्त (विक्षिप्त) तत वल (गणसैन्यम, किरातसैन्यमित्यर्थ), अमर्षिणा (निरस्त) क्षमाश्रय कृत्यमिव, मदोद्धतेन (निरस्त)

हित प्रिय वच इव, बलीयसा (प्रबलेन) विधिना (निरस्त) पौरुष इव न रराज।

Beng —অর্জ্জুন কর্তৃক বিক্ষিপ্ত কিরাতরূপী গণসৈন্য আর বিরাজ করিতে পারিল না (অর্থাৎ মাথা চাড়া দিতে পারিল না), অর্থাৎ যেমন ক্রুদ্ধ ব্যক্তি কর্তৃক পরিত্যক্ত ক্ষমাসাধ্য ব্যাপার নষ্ট হয, যেমন মদোদ্ধত ব্যক্তি কর্তৃক হিত ও মনোহারি বাক্য দূরে ক্ষিপ্ত হয এবং বলবান্ দৈব কর্তৃক পুরুষকার বিহত হয তেমন অর্জ্জুন কর্তৃক গণসৈন্য বিক্ষিপ্ত হইল।

Eng,—As a work to be gained by forgiveness is set aside by an enraged one and is lost for ever, as a good salutary word unheeded by a haughty one never finds footing (in his mind), and as powerful destiny prevails over manliness (and unnerves it), so the gana or kirata army scattered by him could not rally (at all),

Expl —See Prak and Eng

Malli —'विष्णुना' अर्जुनेन 'निरस्त' क्षिप्त 'तद्बल' किरातसैन्य 'न रराज'। किमिव? केन क्षिप्त न शोभते ? 'अमर्षिणा' क्रोधवता निरस्त 'क्षमाश्रय' शान्तिसाध्य कृत्यमिव' कार्य्यमिव। यथा क्षमासाध्य हि कृत्य सामर्षे निरस्यते तच्च निरस्त न शोभते। यथा च मद पौरुषादिधर्म तेनोद्धत अवलिप्त तेन 'मदोद्धतेन' पुसा 'हित प्रिय वच' प्रियवचनम् एव निरस्त तिरस्कृत न राजते। 'बलीयसा' बलवत्तरेण च 'विधिना' दैवेन 'पौरुषम् इव' निरस्त सत न राजते। बलीयसा दैवेन प्रतिहतपुरुषव्यापारस्य नैष्फल्यात। जिष्णुरपि तथा बलीयान् इति भाव। मालोपमा॥ ६२॥

CHARCHA

1 अमर्षिणा—मृष + घञ भावे = मर्ष toleration, forbearance. न मर्ष, अमर्ष anger, अमष अस्ति यस्य इति अमर्ष + मत्वर्थे इनि = अमर्षिन् an

angry person तेन। उपमान of जिष्णुना। Both are अनुक्त कर्त्ता of निरस्तम्।

2 क्षमाश्रयम—क्षमा आश्रय (विषय) यस्य, वहु। Qual कृत्यम्। क्षमाश्रय कृत्यम् is उपमान of तत बलम्। तत बलम् refers to gana-army now turned to a kirata army, for Siva was now transformed to a Kiratapati, यथा अमर्षिणा निरस्त क्षमासाध्य कृत्य न राजते, तथा क्रोधात जिष्णुना निरस्त बल न रराज।

3, मदोद्धतेन—मदेन (अहङ्कारेण) उद्धत, इतत। Adj used substantively उपमान of जिष्णुना। As such person disregards and throws aside हित वच and so it does not shine to him so तपस्योर्जित Arjuna set aside the army to lose ground

4, वलीयसा—वल+इनि मत्वर्थे=वलिन having strength वलिन्+ईयसुन्=वलीयस् the stronger तेन। Qual विधिना॥ विधिना is उपमान of जिष्णुना। As powerful दैव destroys and upsets one's manliness for good, so favoured by fate (i, e, Siva's pleasure for his तपस्या) Arjuna unnerved the Gana-army by his arrows Thus all the three similes are very apt here with respect to Arjuna

[N B—जिष्णु like श्वेतवाजिन, सव्यसाचिन् &c is a name of Arjuna, the son of king Pandu, and now a मुनि, it is aptly used here for अर्जुन was now in a victorions position]

5, निरस्तम्—निर्+अस क्षेपे (दिवादि)+क्त कर्मणि=निरस्तम् having set aside, scattered Qual वलम, कृत्यम्, वच and पौरुषम्।

6 रराज—राज+लिट अ। Nom वलम्।

7 Voice —निरस्तेन क्षमाश्रयेण कृत्येन इव वलेन न रेजे &c easy.

64 *The army deeply pressed by Arjuna*

प्रतिदिशं प्लवगाधिपलक्ष्मणा
विशिखसंहतितापितमूर्त्तिभिः ।
रविकरग्लपितैरिव वारिभिः
शिववलैः परिमण्डलता दधे ॥ ६४ ॥

Prak—प्रतिदिश परिमण्डलता दधे [The army of Siva being whirling (see sl 59) formed into sevaral groups on all sides there That is, the main compact mass of one unit-force was made whirling and scattered by Arjuna's arrows and now being scatterd off from one another they were rendered into severel batches on all sides And they could not regain their original conpactness] By whom were they so circumstanced? प्लवगाधिपलक्ष्मणा विशिखसंहतितापितमूर्त्तिभि शिववलै [Arjuna pressed these by his array of arrows and then they were so thinned down here and there] Now I understand you—रविकरग्लपितै वारिभि इव शिववलै [This is like water thinned down and forming into group of eddies here and there being heated by sun's rays]

Prose—प्लवगाधिपलक्ष्मणा (अर्जुनेन) विशिखसंहतितापितमूर्त्तिभि शिववलै, रविकरग्लपितै वारिभिरिव प्रतिदिश परिमण्डलता दधे ।

Beng—বানরচিহ্ন (অর্থাৎ কপিধ্বজ) অর্জ্জুনের বাণসমূহদ্বারা তাপিত-দেহ হরসেনা, রবিকিরণে তাপিত নীরের ন্যায় বিক্ষিপ্ত ও ভ্রমিযুক্ত হইয়া প্রতিদিকে ইতস্ততঃ মণ্ডলাকারে দেখা গেল ।

Eng—Siva's forces (i e, Gana-army) with their bodies struck by the arrows of Arjuna (having Hanuman in his

flag), turned into circles or batches on all sides liks water (thinned down and) turned into eddies here and there being heated by sun's scorching rays

Expl —See Eng and Prak and note 4

Malli —'प्लवगाधिपलक्ष्मणा' प्लवगानाम् अधिपोधीशो लक्ष्म चिह्नं यस्य तेन, वानरचिह्नेन ["कपिप्लवङ्गप्लवग" इति, "चिह्नं लक्ष्म च लक्षणम्" इति च अमर] अर्जुनेन (? इत्यर्थ) 'विशिखसंहतितापितमूर्त्तिभि' विशिखा वाणा तेषा संहतय समूहा ["स्त्रिया तु संहतिर्वृन्दम्" इत्यमर] ताभि तापिता पीडिता मूर्त्तयो देहा येषा तै तथाभूतै, शरनिकरकर्त्तितकलेवरै इत्यर्थ । 'शिववलै' प्रमथसैन्यै कर्त्तृभि 'रविकरग्लपितै' रविकरैण ग्लपितै तप्तै सूर्य्यकिरणशोषितै इत्यर्थ 'वारिभि' उदकैरिव 'प्रतिदिश' दिक्षु 'परिमण्डलता' परित चक्राकारमण्डलता इति यावत्, 'दधे' अधारि । प्रतिदिश मण्डलाकारेण स्थितम् इत्यर्थ । [धाञ कर्मणि लिट्] । आतपतप्तं हि नीर परिभ्रमति तद्वत मुनिपीडित सैन्य बभ्राम इत्यर्थ । [द्रुतविलम्बित छन्द —"द्रुतविलम्बितमाह नभौ भरौ" इति लक्षणात] ॥

CHARCHA

1 प्रतिदिशम—दिशम दिशम प्रति इति प्रतिदिशम, वीप्सायाम् अव्ययीभाव । Adv Qual, दधे ।

2 प्लवगाधिप etc—लक्ष्मन् (neuter) means चिह्न । प्लवेन (लम्फेन) गच्छतीति प्लव+गम+ड कर्त्तरि=प्लवग a monkey तस्य अधिप, ६ तत । प्लवगाधिप लक्ष्म यस्य, बहु । तेन । अनुक्तकर्त्तरि ३या, अनुक्तकर्त्ता of तापित in तापितमूर्त्तिभि । "सापेक्षत्वेऽपि गमकत्वात समास" । This is a name of अर्जुन, for Hanumat always reigned in his chariot-flag And प्लवगाधिप is here used for हनूमत । Thus अजुन is called कपिध्वज ।

As हनूमान् by his भक्ति achieved success, s Arjuna by his penances will gain his end – this is suggested by this here It also signifies Arjuna's वीरत्व ।

3. विशिख &c—संहति is समूह। विशिखानां (बाणानां) संहति, ६ तत। तया तापिता। ३तत्। तादृशी मूर्त्ति र्येषां, बहु। तैः। Qual, शिववर्त्मै।

4 रविकर &c—रवेः कराः, ६ तत। तैन ग्लपिता ३ तत, तैः। Qual वारिभिः। Water scorched by sun'srays thins down and is seen to form circles of eddies here and there, so Gana army thinned down and scattered formed into batches or circles here and there ग्लै + णिच् + क्त कर्मणि = ग्लपित or ग्लापित with मित्त्व विकल्प in णिच् when no उपसर्ग precedes by the ganasutra "ग्लास्नावनु वमां च"। No मित्त्व if an उपसर्ग precedes, प्रग्लापित। See also Sak "ग्लपयति हिमशाङ्कम"—III 16

5 वारिभि—उपमान of शिववर्त्मै। There are अनुक्त कर्त्ता of दधे।

6 परिमण्डलता—मण्डलं परिगतम् परिमण्डलम forming into circles, प्रादितत। परिमण्डलस्य भाव इति परिमण्डलता with तल् भावे। उक्त कर्म of दधे। As रवितप्त water forms into eddies here and there, so बाणपीडित सैन्य formed into whirling or reeling batches here and there

7 दधे—धा + लिट ए कर्मणि। दधाति धत्ते &e

8 Voice—शिववर्त्मानि वारीणि इव परिमण्डलता दधुः।

65 Victory somehow seemed to hover over Arjuna

प्रविततशरजालच्छन्नविश्वान्तराले
विधुवति धनुराविर्मण्डलं पाण्डुसूनौ।
कथमपि जयलक्ष्मी र्भीतभीतेव हातुं
विषमनयनसेनापक्षपातं विषेहे ॥ ६५ ॥

इति श्रीभारविकृतौ महाकाव्ये किरातार्जुनीये
अर्जुनाभिगमनो नाम चतुर्दश:
सर्ग: ॥ १४ ॥

Prak – Easy

Prose —प्रविततशरजालछन्नविश्वान्तराले (शरस इति पूरितविश्वे) पाण्डुसूनौ आविर्मण्डल धनु विधुवति (सति) भीतभीतेव जयलक्ष्मी कथमपि विषमनयनसेनापक्षपात (हरसेनापक्षपात) हात विषेहे (शशाक)।

Beng —শরজাল বিস্তার করিয়া ব্রহ্মাণ্ডোদর আচ্ছাদিত করিয়া পাণ্ডুপুত্র অর্জ্জুন আবির্ভূতমণ্ডল ধনুআস্ফালন করিতে থাকিলে, বিজয়শ্রী নিতান্ত ভীতবিহ্বলা হইয়া অতিকষ্টে হরসেনা পক্ষপাত ত্যাগ করিতে পারিলেন।

Eng,—Having covered the spaces of the universe by throwing his array of missiles Arjuna was whirling his circle of bow, and goddess of fortune being highly concerned, somehow left partiality or attachment for Siva's army

Expl —Arjuna's throwing of array of arrows covered all spaces, scattered the siva-army and they lost unity for ever Thus victory seemed to be now hovering over Arjuna

[N B —We have seen that auspicuos wind urged the Gana-army to a victorious march Now victory though seemed to be hovering over Arjuna,still ultimately Siva being victorious, the victory will be attributed to the now scattered Gana army as well So it is said here that जयश्री some how left attachment (पक्षपात) for हरसेना and temporarily leaned on Arjuna] Also See Eng

Malli —'प्रविततशरजालच्छन्नविश्वान्तराले' प्रविततानि विस्तृतानि यानि शर-जालानि तै छन्नम् आच्छादित विश्वान्तराल येन तस्मिन्, शरसमूहपूरितब्रह्माण्डोदरे 'पाण्डुसूनौ' (अर्जुने) अतएव 'आविर्मण्डल' आविर्भूतमण्डल 'धनु' आविर्भूत मण्डल यस्य [धनुष इति वृत्तौ भूतार्थस्य अनुप्रवेशात भूतशब्दस्याप्रयोग] 'विधुवति' कम्पयति आस्फालयति सति 'भीतभीतेव' भीतप्रकारेव 'जयलक्ष्मी' विजयश्री 'कथ-मपि' केनापि प्रकारेण महता कष्टेन इत्यर्थ 'विषमनयनसेनापक्षपात शिवसैन्यानुरागं हातु' त्यक्तु 'विषेहे' शशाक इत्यर्थ । मालिनीवृत्तम् । लक्षण तु उक्तम ॥ ६५ ॥

इति श्रीमहामहोपाध्यायकोलाचल मल्लिनाथसूरिविरचिताया
किरातार्जुनीयकाव्यव्याख्याया घण्टापथसमाख्याया
चतुर्दश सर्ग ॥

Charcha

1 प्रवितत &c—वि + तन + क्त = वितत spreading. प्रकर्षेण विततम्, प्रविततम् प्रादितत । Or we have आदि कर्मणि क्त here छद + क्त कर्त्तरि = छन्न covered as in प्रच्छन्नो बभूव, or better—छद + णिच् + क्त कर्मणि = छादित or छन्न by the rule "वा दान्तशान्तपूर्णदस्तस्पष्टछन्नज्ञप्ता"। अन्तराल = space विश्वस्य अन्तरालम्, the spaces of the universe, ६ तत । प्रवितत शरजलम, कर्मधा । तेन छन्नम, ३तत । तादृश विश्वान्तराल येन यस्य वा, बहु । Who made the spaces of the universe covered with शरजाल । तस्मिन् । Qual, पाण्डसूनौ ।

2 विधुवति—वि + धू (तुदादि) + लट स्थाने शतृ = विधुवन् agitating. तस्मिन् । Pred to पाण्डुसूनौ । The root धूञ् is भ्वादि, तुदादि, स्वादि चुरादि and क्र्यादि उभयपदी । See also विधूनयन्ती in sl 47

3 आविर्मण्डलम—आविर्भूत मण्डल यस्य, बहु—by "प्रादिभ्यो धातुजस्य बहुव्रीहि र्वा चोत्तरपदलोपो वक्तव्य" which directs optional elision of the धातुज portion as "भूत" &c here Qual धनु (which is obj. of विधुवति) । He was drawing his bow, so its मण्डल or circuit was seen to all (आविर्भूतमण्डल) ।

4 पाण्डु सूनौ—भावे ७मी by the rule "यस्य च भावेन भावलक्षणम्"।

5 कथमपि—A compound अव्यय meaning "some how" Comp "कथमपि क्लेशादपक्रामन्ति" &c

6 भीतभीता—भीतप्रकारा इति भीतभीता with द्वित्व of भीत by "प्रकारे गुणवचनस्य" and then समास and पुंवद्भाव as in a कर्मधारय समास by "कर्मधारयवदुत्तरेषु"। Qual जयलक्ष्मी।

7 हातुम—हा + तुमुन्। To forsake

8 विषमनयन &c—विषम नयन यस्य, i e one having 3 (three) eyes, बहु। A name of Siva Comp "आजघ्ने विषमविलोचनस्य वक्ष"। विषमनयनस्य सेना। तस्य पक्षपात। तम्। Obj of हातुम्।

9 विषेहे—वि + सह + लिट ए। tolerated Nom जयलक्ष्मी।

10, Voice—जयलक्ष्म्या भीतभीतया इव विषेहे।

11 इति - An अव्यय meaning "this much" Refers to the preceding 64 slokas here

12 किरातार्जुनीये—This is the name of the महाकाव्य। See ante Qual महाकाव्ये।

13. महाकाव्ये—कवे कर्म इति कवि + ष्यञ् काव्यम् a poem, महत काव्यम, कर्मधा। अधौ ७मी। महत becomes महा with आत added by the rule "आन्महत समानाधिकरणजातीययो"। महाकाव्य is a class of poem having cantos, befitting narratives with वस्तुनिर्देश वा salutation &c, having a hero, having description of kings, palaces mountains, sun-set &c, having one main रस etc

14 श्रीभारविकृतौ—कृति work, श्रीभावे कृति। तस्याम्। Same case with महाकाव्ये।

15 अर्जुनाभिगमन—अर्जुनस्य अभिगमनम्, ६तत। By उपचार it means the canto (सर्ग) where अर्जुनाभिगमन is described सर्गविशेषण-

त्वात् पुंलिङ्गम् । Comp वशिष्ठाश्रमगमनो नाम नन्दिनीवरप्रदानो नाम in Raghu &c If however the name itself is emphasised then we get the gender of the name, compere 'दूतवाक्य नाम त्रयोदश सर्ग'' ante and "कृष्णनारदसम्भाषणं नाम प्रथम सर्ग'' in Sisu

METRE,

1 The first 63 slokas are in वंशस्थ or वंशस्थ विल metre, the definition is, "वदन्ति वंशस्थविलं जतौ जरौ" । The scheme is—

ज = short, long, short , त = long, long, short,

र = long short, long

ज	त	ज	र
ज ये न	क च्छि दि	र मे द	य र णात

2 The 64th sloka is in द्रुतविलम्बित metre, See Malli for def The scheme is—न भ भ र ।

न = short, short, short

भ = long, short, short

र = long short, long

प्र ति दि	श म व	गा भि प	ल क्ष णा

3 The concluding sloka is in मालिनी metre The definition is "ननमयययुतेयं मालिनी भोगिलोकैः" Here the triads are न न म (- – –---) य (= य -- --) य ।

Hence the scheme is—

प्र वि त	त श र	जा ल क्ष्म	न्न वि श्वा	न्त रा ले
न	न	म	य	य

Following are the triads and monads used in the metres

म – – –	र– ◡ –
न ◡◡◡	स ◡◡ –
भ – ◡◡	त – – ◡
य ◡ – –	ग –
ज ◡ – ◡	ल ◡

N B—The metres in sanskrit are divided into two divisions e g वृत्त and जाति। वृत्तछन्द is measured by अक्षर (letter) and पाद [feet of verses] as shown above

जातिछन्द however is determined by मात्रा [लघुमात्रा or गुरुमात्रा as the case may be, which are counted as one मात्रा and two मात्रा respectively] , but in वृत्तछन्द a letter whether एकमात्र or द्विमात्र is counted as one only [see above]

Questions

I, Q, What was Arjuna's reply against Duta's speech in canto XIII, Ans see sl 1—25,

II, Describe Arjuna as seen by the गण army see sl, 25 to 42

III, Describe गण army's march, Ans see sl 28 to 34 Describe their preparation for attack on Arjuna, Ans see sl 44-47

IV, Give a description of Arjuna's arrows thrown on the gana host Ans see sl, 50, 56, 57,

V, Mark the following slokas with translation, derivation and samasas – 2, 3 5, 6, 10, 11, 12, 15, 16, 17, 19, 21 22, 23, 25 29, 30, 31, 32 33, 34, 36, 37, 38, 40, 41, 42 43 44, 50, 51, 55, 56, 57, 61, 63 and 64,